Sermons bought at Newport in the Isle of Wight Aug.st 2. 1797. 8. p. 6.

DAVIDS BLESSED MAN:

OR,

A SHORT EXPOSITION VPON THE FIRST Psalme, directing a man to true Happinesse.

Wherein the Estate and Condition of all Man-kind is layd downe both for this life, and that which is to come.

The sixt Edition profitably amplified by the Author

SAMVEL SMITH, Preacher of the Word of GOD at *Prittlewell* in *Essex*.

1 TIM. 4. 8. *Godlinesse hath the promise of the life present, and the life that is to come.*

LONDON:
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TO THE HONORABLE SIR ROBERT RICH, KNIGHT OF THE BATH, AND SON and Heire to the Right Honorable ROBERT Lord RICH; and to the Honorable and Vertuous Lady, the Lady FRANCES RICH his Wife S. S. wisheth all true comfort in this life, and eternall happinesse in the life to come.

HONORABLE:

IT is reported, that when one presented vnto Antipater,

King of Macedon, *a Treatise of* Happines, *that hee reiected it with this answer,* I am not at leasure: *your Honor shal finde this a Treatise tending to* Happinesse, *and shewing the way to* euerlasting Blessednes; *yet I assure my selfe it shall finde better intertainement at your Hands, and that You will finde leasure at Your leasure to Peruse it. I*

must

must ingeniously confesse that many haue, many times, handled many points of doctrine deliuered in this treatise: yet I haue done it after another method. If the water I haue drawne from this Well shall delight you, I hope it will not tast the worse, being brought vnto you in this vessell. I offer here vnto your view the Anatomy of Dauids Blessed Man: *or,*

a ſhort Expoſition of the firſt Pſalme, *directing a man how he may be truly bleſſed. It is not without deſert that S.* Ierome *doth call this book of the Pſalmes*, The Treaſury of learning: *for out of it moſt frequent teſtimonies are brought by our Bleſſed Sauiour himſelfe. And this firſt Pſalme is a Compend, or an Abſtract of the whole Booke of Pſalmes, directing*

ding the way to true happnesse. The Text I am sure is excellent for the purpose, but for my manner of handling it, I leaue it to the censure of Gods Church. In Preaching I haue euer counted plainnesse the best eloquence, and the carriage of matters so, that those of the lowest forme may learne somewhat, the soundest and the surest learning. For surely wee are so

fallen

fallen into the dregges of time, which beeing the last, must needs be worst, that Security *hath so possessed all Men, that they will not be awaked: But if at any time the Word of God, or any good motion of Gods spirit hath met with them, presently* security *whispers them in the one eare, that though it be fit to thinke of such things, yet it is not yet time.*

Youth

Youth *pleades a priuiledge, though many millions of yong men are in Hell for want of timely repentance. And* presumption *warrants thē in the other eare, that they may haue time hereafter. And thus men spend their daies, vntill at last their houre-glasse be run; and time then is past. Now if your Honor shal lay this to* heart, *in the strength of your*

yeares

yeares, it ſhall be your chiefeſt wiſedome. And if to be Religious in all Ages hath bin held to be true honour: how much more honorable is it in ſo impious an Age? It it religion and godlines that ſhal imbalme your name and make it ſhine before men, and glorifie your ſoule amongſt Angels. Mary *her box of Oyntment ſhall neuer be forgotten*: for Godlineſſe hath

hath the Promiſe of this life, and that which is to come; *and without it there is no internall comfort to bee found in conſcience, nor externall peace to bee looked for in this World, nor eternall happineſſe to bee hoped for in the next. Now, how can Religion but promiſe to herſelf a zealous patrõ of your honor, being the ſon & heire of ſo gracious and religious*

a father, who hath ſhewed himſelfe a Faithfull Doore-keeper *in the Houſe of his God? Let his godly example teach you not to drinke of thoſe* ſtollen waters, *or rather indeede*, the blood of ſoules, *wherwith too many in theſe Gold-thirſty dayes doe purchaſe* Acheldema *vnto them & theirs. The Lord keep this euer frõ the purpoſe of heart in his ſeruants,*

who

who haue so honourable and weighty a trust committed vnto them. Let that exhortation of Dauid *to his son* Salomon, *be euer in your honorable minde*: And thou *Salomon* my sonne, know thou the God of thy Father, and serue him with a perfect heart, and with a willing minde: For the Lord searcheth all hearts, and hee vnderstandeth

all the imaginations of the thoughts: If thou seeke him hee will bee found of thee; but if thou forsake him, hee will cast thee off for euer. *The God of heauen so vouchsafe to water you and yours, with the dew of heauen, that with the godly man in this psalme You may* Prosper as Trees of his planting: *and so* bring forth fruite in due Season in this

life,

life, *that at the end of this life, your reward may be the beginning of this Psalme, euen* true blessednesse. *Thus in all dutifull humility I Rest,*

Prittle-well this 26. of March. 1628.

Your Honors remembrancer to the Throne of Grace.

SAMVEL SMITH.

life, than at the end of this life, your reward may be the beginning of that Praise, even true blessedness. Thus is all dutiful humility of

Your

Prince well this 26. of March. 1628.

Your Honors remembrancer to the throne of grace.

SAMUEL SMITH.

A Table of the principall Doctrines contayned in this Booke.

VERSE I.

VERSE 2.

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A Short

A Plaine and familiar *Exposition vpon the first* Psalme; first Preached, and now published for the *benefite of Gods* Church.

The first Psalme.

Verse 1.

Blessed is the man that doth not walke in the counsel of the wicked, nor stand in the way of sinners, nor sitteth in the seate of the scornefull.

CONCERNING the Book of the Psalmes, it is an Epitome of the whole Bible,

Quid est, quod non in Psalmis August. Psal.

Bible, teaching vs what we are to beleeue and doe both to God and man: in which we may, as in a glasse, cleerely behold the nature of GOD, his Wisedome, goodnesse, and mercy, towards his Church and Children; as also most notable spectacles of his fearefull wrath and vengeance against the wicked and vngodly.

If men would learne to pray vnto God, and craue for any mercy and blessing at his hands; Loe here bee excellent plat-formes of true, hearty, and earnest prayers: If men would giue thankes for blessings receiued, or for iudgements escaped, or for deliuerance from wicked and vngodly men, here bee most worthy examples and directions. Againe, if men would finde comfort in temptation, trouble, and affliction, and learne with patience to beare them, there is no part of the Bible more sweet and comfortable, then this booke of the Psalmes: And therefore it should bee our delight and study

Idem. Nonne omne quod potest dici bonũ & quod ad vtilitatẽ animæ pertinet procedat ex ipsis.

ſtudy, and wee ought to ſpend the more time in the reading and in the meditating of ſo excellent and worthy a booke,

This Pſalme is ſet downe before the reſt, as a Preface to ſtirre vp euery faithfull Chriſtian, to the diligent and carefull ſtudy of the holy Scriptures, and the bleſſed Booke of God; as our Sauiour ſaith; *Search the Scriptures, &c.* Becauſe that wil bring a man to true happineſſe in the end; namely, to know God to bee his GOD, to know Ieſus Chriſt, to know himſelfe, and to direct him in the narrow way that leadeth vnto life.

This Pſalme *is* preface to the whole Booke of *Pſalmes.* Ioh 5. 39. *As Athanaſius and Hilar. affirme.*

This firſt Pſalme is ſet downe without any inſcription, and therefore it is vncertaine by whom it was penned; whether by *Dauid*, as moſt like it was, or by *Eſdras*, who is rather thought to haue gathered them together, and ioyned them thus in one volume or Booke as now wee haue them.

This Pſalme doth teach vs theſe

Summe of the psalm.

two worthy points; namely, how the godly man liues and walkes in this world, what manner of life he leades on earth, and also what happinesse and blessednesse is reserued for him in the life to come in heauen, v. 1. 2. 3 The second patt shewes the contrary life of the wicked and vngodly, as also what fearefull vengeance and eternall iudgements are prepared for them, ver. 4. 5.

And the parts of this Psalme are two: In the former part is a description of the contrary estate of the godly man and the wicked man; namely, that the godly man is certainly blessed, and the wicked man cursed, in the fiue first verses. The other part shewes the chiefe cause of the happines of the one, and the misery of the other, verse the sixt: *Because GOD knoweth*; that is, likes, loues, and allowes; yea doth blesse and prosper the way of the one: but he hates, abhorres, and dislikes the way of the other: and GOD doth curse it and make it most vnhappy

and miserable vnto them: So that we see the summe of this Psalme is this; that those are blessed whose way; that is, whose life and conuersation the Lord loues, likes, and allowes of, so as he deth direct and blesse it. But the Lord allowes and takes care of the way of the righteous and godly man, therefore the godly man is blessed.

Now seeing this is the main Proposition of this Psalme to proue that the godly are blessed: Therefore the Prophet doth first shewe who bee truely godly, as *verse* 1. 2. and then wherein their blessednesse doth consist. *verse* 3.

The godly man is described two wayes: First, Negatiuely, shewing what he doth carefully shunne and auoide, *v.* 1. Secondly, affirmatiuely, shewing what he doth carefully embrace and follow, *v.* 2.

Concerning the things which the godly man doth euer carefully shun and auoide, they are here laid downe to bee three in number, by a most

excellent kind of speech, laid downe by way of graduation, wherein the Prophet shewes how men proceed by dagrees to be wicked, for there is an increase and proceeding in sin, as we may see in euery steppe of this graduation; first, in the persons, secondly, in the manner, and thirdly in the sin it selfe.

three sorts of wicked men.

And indeed there is a variety and multiplicity of sinnes, and as they are diuers and of diuers kinds, so the variety of number causeth a diuersity of names; *The counsell of the wicked, the way of sinners; the seat of the scornfull.* For as one saith well, there is a fruitfull crop of sinne, and there is none of the sonnes of *Adam*, but may say with *Manasses* in his prayer, *I haue sinned aboue the number of the sand of the sea.*

Peccati frugifera seges, &c Cypri. ser. de morta.

First, (*He doth not walke in the councell of the wicked*) where we see the persons are said to be wicked; the originall word signifieth a man that is neuer quiet, but euer thinking or doing something that is euill, like

the

the raging sea, whose mind is euer troubled and tempted with euill thoughts and perturbations. By counsell hee vnderstandeth heere the crafts and subtilties of the wicked, by which they push themselues forward, and labour to draw others to the like, according to that of *Salomon*; *My son if sinners intice thee consent thou not, if they say come let vs lay waite for bloud, &c.* So that the Prophet meaneth heere, that hee is blessed that joyneth not himselfe to commit sinne with the vngodly, nor by himselfe doth commit the same as sinners doe.

Pro. 40. 14
Pro. 1, 10, 11

The second sort of euill men, whose company hee doth auoide are called *sinners*; the word signifies such as not onely are of a naughty heart, and being seduced by bad counsell, liue in sinne; but such as delight in sin, and haue in them a constant and setled purpose to liue in sinne.

The third sort of euill men, whose company he doth auoide, are called *Scorners*. And they are such kind of

wicked men, as being hardned in heart, do still confirme themselues in their wicked life, and get such a habite and custome in sinne that they shame not to make a mocke of God and all godlinesse, and euen to bleare out the tongue at religion and christian piety; so that as they are wicked in heart, and lewd in life, so be they also hardned and confirmed in both of them, for by *Seate*, he noteth the fellowship and society with the vngodly.

Psal 26:4. Their actions described.

Secondly, concerning the action, the first is, *to walke in the counsell of the wicked*: To walke, is to liue and frame his life to affect and approoue of the wayes and counsels of wicked men, neyther will he onee listen or lend his eare to the peruerse and naughty counsell of vngodly men, much lesse will hee bee brought to frame his life after their wicked wayes.

The second action or proceeding of a sinner is *standing*; as the former is in heart to like, loue, and approoue

of

of the wayes of the wicked, this is to obey them and follow them into the ſame exceſſe of riot; So that the meaning of the Prophet is, that a godly man doth not like, loue, nor follow that kind of life, or conuerſation which wicked men doe vſe, and ſuch as be giuen to ſinne; according to that of the Apoſtle, *Faſhion not your ſelues like vnto the world*: but doth by all meanes poſſibly ſhunne and auoide it. Rom. 12. 2.

The third euill which the godlie man doth moſt carefully auoid, is in theſe words, and *hath not ſate in the aſſembly of the ſcorners*: that is, will not be familiar, and haue acquaintance, with ſuch as be mockers of God, and all good duties; hee will not be their companion, nor keepe them company, who do openly profeſſe impiety, who make a ſcoffe at all Religion, ſcorne the word of God, and contemne the ſeruants of God: Theſe be the three euils which the godly man doth moſt carefully ſhun and auoide.

In

In the whole wee may obserue the wonderfull growth that sinne hath in the heart of a sinner, it stands not at a stay, but is euer growing, and neuer suffers any winter-tyde of blasting, but euer prospers: It first beginneth in the heart of the sinner with a double walking, wandring, as it were, vp and downe, as being vncertaine what to doe; the next step that it maketh is from *Walking* to *standing*, which signifies a determination after the former vncertainty, and where sinne is not stayed neither in the conception, nor in the birth, *When it is finished it*
Iam. 1.15. *bringes foorth death*, euer ending in hardnesse of heart, obstinacie of minde, and obduracy of both. Oh that all wicked and vngodly men would lay this to heart, that making once shipwracke of faith and a good conscience, and wounding their soules by sinne! this spiritual disease of sinne growes daily to bee more incurable, and the more sinne groweth to a head, the more the Spirit

rit of God is quenched in a man, and the worke of grace is diminished, It behooues vs all therefore to keepe a diligent watch ouer our owne wayes, to cut off the occasions of sinne, and to stay the beginnings of iniquity; for a fire new kindled may easily bee quenched; when the Ship beginnes to leake, it may easily be stopped; and at the first, sinne and Sathan may easily bee resisted, and we may with the lesse difficulty withstand the force of it; whereas the more it is practised, the more the heart is hardned, and sinne growes stronger, and the sinner himselfe weaker, according to that of the Prophet: *Can the Blacke-more change his skinne, or the Leopard his spots, then may yee also doe good which are accustomed to doe euill.* And therefore to this end the Lord laboured with *Caine* to stoppe his sinne in the conception, or at least in the birth, when that hee saw that his countenance was cast downe, and that hee had conceiued some euill against his brother, Ier. 11.23

brother, the Lord tels *Caine. If thou doest well shalt thou not be rewarded, if thou doest euill, sinne lyeth at the doore.* q. d. *Cain, Cain*, be warned betimes ere it be too late, there is a reward that will follow thy righteous dealing, but if thou goe on to kill thy righteous brother, thou shalt finde that thy condition will be far worse then now it is. This is the woefull and miserable condition of those that run from euil to worse; as it were adding drunkennesse to thirst, and may bee a warning vnto vs to take heede lest at any time wee giue any entertainement to sinne: *And so our last end be worse then the first.*

Math. 8. The godly mans description affirmatiuely.

In the second verse the Prophet describes a godly man affirmatiuely, shewing what he doth most carefully embrace and follow: And as if hee should say: Hee is a blessed man that abstaines from euill, if so be withall he delight to doe good; so he doe willingly yeeld himselfe to performe obedience vnto the will of God, and conforme all his thoughts, words

words, and deedes, to the will of God.

Now the good things which hee must do are contained in two words First, *His delight must be in the law of the Lord*: Secondly, *he must meditate therein day and night.*

But his delight, that is, the godly man, who is truely happy and blessed indeed, doth wonderfully loue the *Law*, that is, the word of God, and that heauenly doctrine, wherein is reuealed the will of God, whereunto all our thoughts, words, and workes must bee conformed, and which maketh knowne vnto vs the way to eternall life and saluation.

Secondly, *In this Law he meditates day and night*: That is, the godly man doth set his heart and mind vpon the word and doctrine of God, so as he doth thinke often, and much muse vpon it; it is his daily meditation, so as hee sets some time apart euery day to study it; both to learne out of it how God must bee purely wor-

worshipped, his owne life ordered: as also to learne thereby how to maintaine and keepe faith, and a good conscience before God and man. And thus the godly man is described by both parts of his life, his eschewing of euill, and his carefull and religious performing of good duties.

Secondly, as we haue seene a godly man described, so now followeth wherein the happinesse of this man consists.

This happy man is described two wayes.

First, by a similitude.

Secondly, by the prosperous and good successe of all he doth.

The happinesse of a Godly mã wherein it consists.

The happinesse of the godly man is described by a similitude, whereby a godly man is compared to a tree, which tree is described.

First, by the place; namely, that it is a tree planted, not of it owne growing. *By the waters side.* Euen by the fresh and springing riuers, which is a resemblance of our ingrafting into

Iesus

Iesus Christ by faith, and the spirit of God; so as we receiue and draw iuyce and nourishment from him continually.

Secondly, it is described by an effect; namely, *That it brings forth fruit in due season*: And this is a resemblance of our regeneration, or of our obedience, because the godly man beeing ingrafted into Iesus Christ, doth by vertue of his Resurrection bring forth the fruite of faith and obedience both to God and man; *In due season*, that is, in time conuenient, when it may best seeme for the glory of God, and the good of our neighbour.

Ps. 92. 12. Math. 7.

Thirdly, by a contrary propertie, that *her leaues doe not fall*: that is, in time of Winter and stormes, her leaues fall not: And this is a signe of our perseuerance, that the godly man is not offended nor daunted with crosses, persecutions, or afflictions, or any other calamity whatsoeuer, but doth by patience possesse his Soule, and by Faith, wades as it were

were, throughout all these dangers.

Secondly, the happinesse of a godly man is described by that blessed successe that God giues to all his affaires he takes in hand; *It shall prosper*, because he takes them in hand according to Gods commandements, and in his feare, with prayer and calling on the name of the Lord, *Iosh.* 1. 8. to the glory of God, and the good of his Neighbour.

Wicked described

In the second part of the Psalme, the Prophet describeth the most miserable and cursed estate of the wicked and vngodly, *verse* 4. 5. That it is cleane contrary, that as their wayes and liues be contrary, so their reward and end is contrary.

The Prophet describing the cursed and miserable estate of the wicked saith first, *It is not so with them*: that is, the wicked and vngodly men are in a far contrary estate and condition; they cannot in any case bee compared to a tree that is planted by the riuers of waters, that brings forth

foorth her fruit in due season, and whose leafe shall not fall, neither do they prosper in their Actions; neither doth GOD giue successe vnto them.

But hee setteth out the cursed and wretched estate of all wicked and vngodly men, by a contrary similitude, comparing them to chaffe, which the wind driues a way, That is, euen as chaffe hath no root in the earth, and wanting al iuyce and nourishment, must needs bee fruitlesse and dry, so as the wind doth most easily scatter it away: Euen so the wicked are not rooted nor grounded in Christ, wherby it comes to passe, they being vtterly voide of all grace of Gods spirit, that they can bring foorth no fruit of good workes, neither can they perseuer in time of temptation, whereby againe it comes to passe, that they be carried away with euery blaste of vaine doctrine and with the least storme of temptation, and blast of aduersity they are tossed to and fro;

And when the wind of Gods iudgements shall blow vpon them, they are cleane scaettred away. This is their estate and condition here in this life.

And for their estate and condition in the life to come, the Prophet layeth it downe likewise, *verse* 5. in these words: *They shall not bee able to stand in iudgement*: That is, they shall not bee able to stand with comfort before the face of the Iudge, but shall tremble and quake, as not beeing able to endure the angry countinance of the Iudge.

Reu. 6. 13

Neither is this all, but they shall likewise bee seuered and secluded from the blessed company of the godly: That as here in this life they could not abide a godly man, but did hate him, persecute him and shunne his company; So at the last day (so iust shall their reward bee) that they shall bee seperated from them; And as Goats cast on the left hand, their to remaine for euermore in

Mat. 25. 34

in torments, which are easelesse and remedilesse, *Neither the sinners in the company of the iust*; that is, in the company of those that bee iustified and reconciled to God in Iesus Christ, which shall then inherite the Kingdome prepared for them.

Hitherto wee haue opened the first parte of the Psalme, containing the estate and condition of a godly and a wicked man heere in this life, and in the life to come.

NOw followeth the second part of the Psalme, in the last verse, containing the confirmation of that doctrine; And that our Prophet doth by shewing the efficient cause both of the happynesse of the one, and the misery and wrechednesse of the other.

The second generall part of the Psalme.

The first efficient cause of the happinesse of the godly man is in these words: *Because the Lord knowes the way of the righteous*: That is, he likes, loues, and approoues of it, so as hee

doth direct and blesse it: And therefore it shall prosper.

And the cause why the estate of the wicked is vnhappy, and *their way shall perish*, is, because the Lord doth not know their way: that is, he taketh no delight in the way, or in the life of a wicked man; hee loues it not so as hee should direct and prosper it: And therefore *it shall perish*.

And thus much for the meaning of the words: now let vs come vnto the doctrines.

VERSE. I.

Blessed is the man that hath not &c.

BLessed *is the man*, or *Oh the blessednesse* of that man, or as it is in the Originall: *Oh the blessednesse of that man*! They seeme to bee the words of a man, musing and meditating with himselfe, wherein mans blessednesse should consist, As if hee should say: some pronoũce him blessed that is in honour: some count them

them blessed, that haue aboundance of riches: some that liue in pleasure; some place it in one thing, some in another. But, *Oh the Blessednesse of that man!* that feares the Lord, that is truly religious, of the godly and righteous man.

Hence wee learne this doctrine, that of all men vnder Heauen, the godly man alone is blessed, and the vngodly and wicked man is cursed. The righteous man a happy man in the sight of God, when the wicked is wreched and miserable. This doctrine is very apparant in the word of GOD: It is the scope and drift of the whole Scriptures to prooue this one point, That the godly man is blessed, and the wicked man is cursed. *Blessed is the man that feareth the Lord and delighteth in his commandements. Blessed be they that be vpright in their way, and walke in the law of the Lord. Blessed are they that keepe his Testimonies, and seeke him with their whole heart.* Againe, *Blessed is the man whose iniquitie is forgiuen, and*

Doct. 1. The godly man alone is blessed.

Psal. 112.

Psal. 119 1.

Psalm. 32.

Psalm. 37.

whose sinnes is couered. Blessed is he to whom the Lord imputeth no sinne, and in whose spirit there is no guile. Reade the seauen and thirty Psalme which seemeth to bee penned of purpose, to confirme the euerlasting truth of this doctrine. That the godly are blessed, and the wicked are cursed; and this blessednesse of theirs doth not reach onely to this life but also to the life to come, according to that of the Apostle; *Godlinesse hath not onely the promise of this life, but also the life to come.* Yea, if we obserue the course which the Spirit of God taketh in the course of the whole Scriptures, it shall make this Doctrine so much the more apparant vnto vs, that is, That wheresoeuer there is a comfort layd downe in the word, the same comfort is still restrained to the godly. As that of the Holy Apostle Saint *Paul* in the eight Chapter and first verse of his Epistle to the *Romans*: *There is no condemnation*; A maruellous comfort to heare, that wee are freed from that heauy

1. Tim. 4. 8

heauy and grieuous curse which wee had incurred by reason of sinne: yet least the wicked should presume hereby, and take it vnto themselues, vnto whome in no wise it doth belong: The Apostle restraineth the comfort in the same Verse, *to them that are in Christ Iesus*: and lest men should deceiue them selues; to take this comfort to themselues, vnto whom it doth not belong, hee marketh them out, as it were, in their fore-heads, saying; They are such *as walke not after the flesh, but after the Spirit.* The like of *Danid*, *Lord who shall enter into thy holy Tabernacle? &c. He that hath cleane hands and pure heart, &c.* Psalm 15.

Besids none are Blessed but such as bee in the fauour of God, as the Prophet *Danid* saith, *In thy fauour is life*, such as bee reconciled to God in Iesus Christ. As for such as bee out of his fauour, they be cursed and miserable, bee they what they wil bee: Now onely the godly man that is humbled, that is sanctified, that is

borne anew, is hee alone that is in the fauour of God; therefore onely the godly man is bleſſed.

Obiect. Wherein ſtands the bleſſednesse of Gods children, of a godly and a righteous man?

Anſw. I anſwer in this, that a godly man that is humbled for his ſinnes, is now reconciled to God, ſo as GOD the Father becomes his Father, adopts him to bee his childe, loues him, and delights in him as his childe; *Beholde what loue hath the Father giuen vs, that we ſhould be called the Sonnes of God:* And hereupon come the amiable & loue-Titles that Chriſt giueth vnto his Church; *Open vnto mee my ſiſter, my Loue, my Doue, my vnaefiled.* Great are the affections of feruent loue that parents beare towards their children, which none can expreſſe but they that feele; and yet all their loue is nothing in compariſon of the loue of GOD towards his children; this the Prophet teacheth, *Can a womã forget her childe, and not haue compaſſion on the Sonne of her wombe,*

Wherin the godly man is bleſt.

1 Can.5.2. Pſal.105. 12,13. Deut..76. Pſal.91.1. 2,3.

Eſa.49.15.

wombe, yet will I not forget thee.

Another part of the happinesse of a godly man doth consist in this that hee hath assurance of the pardon of his sinnes, that they are all done away, and shall neuer bee layd to his charge, but are washed away in the blood of IESVS CHRIST, according to that of the Prophet *Dauid*, *Blessed is hee whose wickednesse is forgiuen.* Psal. 32. 1. Acts. 3. 26.

Hee hath all his sinnes originall and actuall, with the guilt and punishment belonging vnto them, freely and fully for giuen vnto him: And all the righteousnesse of CHRIST freely and fully imputed vnto him, and so GOD is reconciled vnto him, and approoueth him as righteous in his sight: And thus the Apostle reasoneth; *Herein was that loue of GOD made manifest amongst vs, because GOD sent his onely begotten Sonne into the world, that wee might liue through him: Herein is that loue that wee loued GOD, but that he loued vs, and sent his Sonne to be* Rom. 8. 1. 1 Pe. 2. 24. Rom. 4. 5. 2 Cor. 19. Rom. 8. 33.

bee a reconciliation for our sinnes.

An other part of the happinesse of a godly man doth consist in this, that hee hath peace of Conscience where as the wicked and vngodly man hath a dead and sleepy conscience, or else an accusing conscience *There is no peace to the wicked, saith my God.* But the godly man that is reconciled to God in Iesus Christ, hath the free pardon of all his sinnes, hee hath sweete peace of conscience, which doth not accuse, but excuse him to GOD, yea hee hath exceeding great ioy in the HOLIE GHOST that hee knoweth his sinnes are pardoned, according to that of the Apostle; *The kingdome of God standeth not in meate and drinke, but in righteousnesse, peace, and ioy in the* HOLIE GHOST. And indeed whome should hee feare, or whereof should he bee afraid, GOD is become his Father, the Angels are become his attendans, they pich their Tents round about them, and haue a charge of them, the saints of Heauen

Psay. 57.

Rom. 4. 17.

Pax est hereditas Christianorum. Aug. *Serm. de temp.*

Perfecta & absoluta cuiusq; excusatio testimonium conscientiæ sine, Bern.

uen and earth are fellow brethren, the creatures of Almighty God are their frindes, yea their seruants to do them good all their daies

The diuels, nor all the power of darkenesse shall not hurt them: *For Christ hath spoiled Principalites & powers, and hath made shewe of them openly, and hath triumphed ouer them vpon the Crosse*, yea, that which is more, the LORD Iesus Christ (to whom all iudgement is committed) is become their Lord and Sauiour: *So that they shall neuer come into condemnation but shall passe from death vnto life.*

Psl. 37. 25. - Psal. 34. 7 Psa. 91. 11. Hose. 2. 18 Col. 2. 15. Ioh. 5. 24.

Lastly, the godly man is assured that the kingdome of Heauen, and eternall life belongs vnto him; And that he shall bee partaker of eternall glory, life and saluation, and shall liue in the presence of God the Father, the Sonne, and Holy Ghost for euermore; and this assurance in the godly, is no presumption, but faith; for euery godly man hath in him the Spirit of Grace and Adoption;

4

Non arrogantia est, sed fides, &c. Aug. *serm* 8.

tion; and hee that hath the Spirit of adoption, knowes that hee hath it, and is able, through the same spirit, to say; *I liue and Christ liueth in me*: This was in *Iob* when he said, *I know that my redeemer liueth, &c.* This was in Saint *Paul*, *I am perswaded that neither heigth nor depth, &c.* In these and the like priuiledges stands the happy and blessed estate of GODS children.

Gal. 2. 20. 2 Cor. 13. 2 Rom. 8.

Vse. 1. The vse of this doctrine is most excellent, for seeing the priuiledges of Gods children are so great and so excellent, that therefore they must needs bee most happy and blessed: For howsoeuer the world accompt them miserable, grinning at them with their teeth, nodding at them with their heads, hissing at them with their tongues, and euery way most contumeliously reproaching them with their wordes; yet wee see here how deere and precious they are with GOD, and in the reputation of IESVS CHRIST, who bought them at a price, and redeemed

1. Pet. 1. 18.

med them euen with his owne bloud: *Behold what loue the Father hath giuen to vs that we ſhould be called the Sonnes of God: And for this cauſe the world knoweth you not, becauſe it knoweth not him.* God is become their Father, the Sonne their redeemer, & the holy Ghoſt their Sanctifier, the Angels their attendants, the Scriptures their Euidences, and the Sacramentes, Seales vnto the ſame: This the Apoſtle teacheth when he ſaith. *All things are yours; and yee Chriſts, and Chriſt Gods*, they are bleſſed then that are thus reconciled to God in Ieſus Chriſt: they are bleſſed that haue there ſinnes pardoned and not imputed vnto them, they are bleſſed that inioy this ſweet peace of conſcience, and ioy in the Holy Ghoſt: they are bleſſed that haue attained to this aſſurance, that the Kingdome of Heauen, eternall life and ſaluation ſhall bee there reward: But the Godly man is partaker of all theſe, what then ſhall hinder his happineſſe?

1.Cor. 3. 21.

This

This serueth then to confute three sortes of men: First the Voluptuous man who placeth his felicity and happynesse in delightes, pleasures, sportes, and pastimes, hee loues and likes them aboue all other things, and most eagerly doth hunt after them: This appeared in that rich man in the Gospell, who bad his soule eat, drinke, and be merry, as if there were nothing else to bee looked after, or as if mans chiefe felicity did consist in these thinges. And this was the case of *Salomon* in the dayes of his vanity, vntill hee sawe that all was but vaine. Let vs then be carefull wee bee not deceiued with these sinfull pleasures of this life, as to thinke therein wee are happy, but let vs take heed vnto this hooke of Satan, least we bee taken within his snare. It is written, to the euerlasting commendation of *Moses*, that hee refused to be called the Son of *Pharaohs* daughter, and those rather to suffer aduersity with the people of GOD, then to enioy the pleasures

Three sorts of men confured.

1 Voluptuous.

Luke. 12.

Rom. 4. 15.

Eccles. 1.

Heb. 11. 24

pleasures of sinne for a season, esteeming the rebuke of Christ greater riches then the treasures of Egypt: for hee had respect vnto the recompence of reward.

2 Ambitious

The second sort of men here reprooued are the ambitious, that makes honor & perferment his God, as if mans chiefe felicity did consist in that: this is their care and study, how to climb vp to preferment, like *Absolom* that sought to steale the hearts of his fathers subiects. And *Achitophel* that was so proud that he could not endure a man in fauor but himselfe, and therefore when hee saw *Hushaies* counsell receiued and his reiected, went and hanged himselfe. So proud *Haman* was so vexed with *Mordecay*, that hee could not bee quiet till hee had wrought his owne destruction, and the reason of all is this, prosperity puffeth vp and stealeth a way the heart of man, making a man both to forget GOD and himselfe, and therefore prosperity is a very dangerous and slippery estate, and

Hest. 2.23.

1 Tim. 6.9.

and how soeuer it bee much desired and admired, yet it is full of daungers, and hedged in with many perills, & howsoeuer many are drawn a way from GOD through persecution and affliction, yet prosperity is more daungerous, for by it many more are drowned in sensuality, and euen lulled asleep in carnall security.

3 Couetous.

The third sort of men here reprooued, are the couetous Cormorants of the world, such as make *gold* their GOD, loue it, and delight in it more then GOD, as if their chiefest happinesse did consist in the multitude of their riches: whereas indeed godlinesse alone hath the promise of this life and that which is to come. And of all other sinnes our Sauiour giues this caueat against this sinne, saying; *Take heed and beware of couetousnesse*, and this is that which the Prophet *Dauid* doth pray against, when hee saith; *Incline my heart vnto thy testimonies, & not vnto couetousnesse.* Hereunto agreeth that exam-

Colos. 3.

Luke. 12. 15

Ps. 119. 36.

1 Ioh. 2. 15.

exhortation of the Apostle, *If any man loue this world, the loue of my Father is not in him.* So then, whether we consider that couetousnes is the root of all euill, or that there is a flat opposition between GOD and the world, wee must hold this as an euident truth, that their is no blessednesse to be found in them. Mat. 6. 24.

This may seeme to prooue that cursed, yet common opinion of the world; namely, that of all men the godly man is most miserable. We see here, that the LORD himselfe doth proclaime from Heauen, that hee accounteth the godly man a blessed and happy man; but yet the world, that is, wicked men in the world, iudge and deeme the godly man, wretched and miserable; such a man as truely feareth GOD hates all iniquity, disliketh lewde company, makes conscience of good duties, as to pray in his Family, to instruct his Seruants, and children, is diligent and carefully to frequent Sermons; this Vse 2.

man is as an Owle amongst Birds, whooted at, and pointed at, men reproach him, and of all men hee is most contemned: But as *Paul* saith, thus it must bee, wee are brought vpon the stage, we are made a gaz ing-stock to wicked men, and accounted as dung for Christs sake.

Vse 3. This may serue to stoppe the mouches that say and thinke it is in vaine to serue the Lord, that it is lost labour to bee religious; that there is no good got by hearing of Sermons and leading of a godly life: It is, and euer hath beene the cursed thought of mans heart to thinke so, as in the time of the Prophet *Malachy*; *It is*

Mal. 3. 14. *lost labour to serue the Lord, and what good comes there by serving of GOD?* So in these dayes it is cleare, men thinke it is in vaine to bee religious, to liue godly, and in all things to labour to keepe Faith and a good conscience before GOD and men: But it is manifest heere that it is not

Note. in vaine to serue GOD: nay it is that

that alone that brings a man to happinesse and true comfort heere, and an eternall measure of glory in the world to come: and withall this may serue to comfort euery poore childe of God against all the discomforts; and discouragements of the word by Satan and his cursed instruments: namely, that whatsoeuer thy estate be neuer so poore in this world, and subiect to neuer so many afflictions, yet if thou be a godly man, certainely then thou art *Blessed*: Thou that art in Gods fauour, thou that art reconciled to God in Iesus Christ, and hast thy sinnes pardoned, eternall life belongs vnto the, and therefore feare not, bee not any whit discouraged, hold out vnto the end, certaine it is thou art a *Blessed man*, and in so doing thou shalt haue a crowne of life. Heb. 11. 24. 12, 23.

Hence wee learne, that as many as desire to bee truely happy and blessed, may heere behold the way to be happy and blessed. Wouldest thou bee truely happy and blessed *Vse. 4.*

here in this life, and hereafter in the life to come, wouldst be assured that thou art the childe of God, in his fauour, reconciled vnto him in Iesus Christ, wouldst thou be assured of the saluation of thy soule? Oh labour then to become a godly and a religious man, repent of thy sinnes past, amend thy life, walke before God in new obedience, labour to keepe faith and a good conscience, hate euery euill way, cleaue vnto the Lord, delight in his word, let it be the ioy of thine heart, then certainly thou shalt bee blessed and happy for euermore.

Vse. 5. To conclude, if the godly man be blessed, then the wicked man must of necessity bee cursed: if the estate of the righteous and religious man bee so comfortable and blessed, then the estate of the wicked and vngodly must needs bee miserable and cursed, according to that of *Moses* vnto the Israelites, *If thou wilt not obey the voyce of the Lord thy God*, as indeed obedience is farre from a wicked man

Deu. 28. 15

man, howſoeuer hee may come with *Sauls* painted Sacrifice, what followes: *Thou ſhalt bee curſed in body, and curſed in ſoule, &c.* Againe *Thou haſt deſtroied the proud, and curſed are they that erre form thy Commandements.* And this miſery of a wicked man doth conſiſt in theſe things eſpecially.

Pſal. 11. 21.

Wherein the wicked are curſed.

Firſt, that hee can haue no aſſurance that hee is the childe of God, that hee is reconciled to God in Ieſus Chriſt, or in his fauour; nay he may aſſure himſelfe, that hee is out of his fauour, and that God hates him as his enemy, and that hee will manifeſt his wrath and diſpleaſure vpon him, by plaguing him heere in this life, and by damning him for euer in the life to come.

Yea the Lord beginnes that condemnatory ſentence in the heart of a wicked man in this life. For euery ſinne which a wicked man doth commit, their ariſeth many times within their Conſciences, acuſing thoughts: and there is alſo a ſen-

1

tence within him giuen out against him presently after hee hath committed sinne, there is a sentence within him gone out against him, by themselues iudgement is gone out against themselues; which sentence albeit the wicked man doe not marke, yet the voyce of his owne disordered affections crying out so lowde, that hee cannot heare this voyce of his owne conscience accusing and condemning him: (yet many times in this life affection is silent, as to *Balthazar* and *Iudas*, and then consciences doth pronounce sentence against him with a shrill voyce. *Now if a mans conscience doe contemne him, God is greater then his conscience, and will much more condemne him.*) But assuredly in the day of iudgement it will cry aloud in the eares of the Lord, against the sinner for iudgment and vengeance. And this is not the least misery vnder which the wicked man remaines being out of Christ.

Danel. 5.
Math. 27.
Iob. 3. 2. 4.

Secondly

Secondly, hee can haue no assurance that his sinnes bee pardoned, but rather may bee assured that his sinnes stand vppe in account against him, and that hee shall bee condemned for them. For it is that prerogatiue which belongs onely to the godly man to haue his sinnes *couered*. Euen the *Blessed Man*: But as for the wicked and vngodly, the Lord is farre from iustifying them; but their sinnes remaine yet in GOD'S Booke of account, and shall assuredly one day bee layd to their charge, when the booke shall bee opened, and their horrible sinnes made manifest to the whole world, euen to Men and Angles, euen these their most secret sinnes, which now they haue commited neuer so closely in the darke, shall then come to light, and they shall not haue so much as one figge-leafe to couer their nakednesse, or one friend to speake so much as one word to the LORD Chiefe Iustice of Heauen and Earth, but their owne

Reu. 20. 13

Psa. 32. 1 2

consciences, beeing as a thousand witnesses against them, they shall then bee held euen speechless: and the Lord will manifest vpon them the fiercenesse of his wrath in their day.

Thirdly, hee can haue no peace of conscience. *For their is no peace to the wicked.* But alwayes carries about him an euill conscience, that will neuer giue him rest, but is as the flashings of Hell-fire vnto him; or else hee hath in him a dead and sleepy conscience, seared as it were, with an hot iron, that hee feeles not the waight and burden of his sinnes; Which iudgement is no way inferiour to the former! Oh miserable then is the state and condition of the wicked, that haue no true peace in life nor death, nor after death: for the LORD himselfe at the last shall bee a Iudge and a witnesse against them *Moses* and the righteous seruants of God shall be a witnes against them, yea the dust of their feet that brought the glad tydings of peace

Esay. 57. 1.

Mal. 3.
Iohn 5. 45.
Iosh 24. 27
Iam. 5. 3.

peace shall witnesse against them, the stones of the fielde, the postes of their Houses, this mote-eaten garment; all shall come in against them to hinder their peace with God: and their owne conscience, will they, nill they, shall cry aloud. and say, *Righteous art thou oh Lord, and true are thy iudgements.*

Fourthly, hee can haue no hope nor any assurance that hee shall bee saued, but is, eyther carried away with a carnall perswasion or presumption, (which will deceiue him in the end) their consciences, being seared: or else most iustly feare that they shall bee damned, their consciences being awake. Now then if this bee the fearefull, and most woefull estate of all wicked men that liue in sinne without repentance. Who then would liue in such an estate of life to gaine a kingdome, in so great daunger of eternall death and damnation euery day they arise? why doe not such repent and turne vnto God that so they may be saued?

Fiftly,

Fiftly, and lastly, if a man be out of Christ vnregenerate; let him abound neuer so much in wealth, liue in honor, bath himselfe in pleasures, yet remaining still in his sinnes hee can take no sound comfort in any of these: *For to them that are defiled and vnbeleeuing is nothing pure, but euen their minds and consciences are defiled:*

Tit. 1. 13

Their sweet sauours and pleasant smels are stinch, their meates and drinkes are gall and worme-wood, their delicate fare is poyson, their costly apparell as menstrous cloath, and their life a death, and they shall on day answer for euery bit of bread they haue eaten, as theeues and vsurpers of those thinges that are none of theirs, for of proper right they belong vnto the godly man: and thus haue wee briefly seene wherein the wicked man is cursed and miserable.

That

That doth not walke in the counsell of the, &c.

THE godly mans vertues bee heere first set downe by a Negatiue contestation in these words, *He that walketh not in the counsell of the wicked:* Out of which we may obserue that there is a counsell of the wicked: And this is either priuate amongst themselues, or else publike with others.

Doct. There is a counsell of the wicked as of the Godly.

The counsell of the wicked which is priuate in themselues is a rumination, or some other preparation in euery willfull and intended sinne: And hence it is that the Schoole-men affirme that *consilium actus, exitus*, must concurre in euery willfull intended sinne: And this is very apparant by the example of *Iesabel*, that when shee perceiued the King to bee so heauy for that hee could not get the vineyard of righteous *Naboth*, she counselled with her selfe what shee might doe to the end

1. Reg. 21. 10.

end she might obtaine it, and at last determined to write to the Gouernours of the Citty in *Ahabs* name, to proclame a fast, and to cause *Naboth* to bee brought forth before the assembly, and stoned to death. This is cleare againe by the example of *Dauid*. when he walking vpon the roofe of his Palace had cast his eyes vpon the beauty of *Bethsheba*, he did first take this counsell within himselfe concerning an enquiry what shee was; secondly sent messengers vnto her to mooue her to lie with him; and lastly committed the acte it selfe. This might bee further cleared by the example of *Cain*, *Indas*; and all to confirme the truth of this point vnto vs.

2. Sam. 12.

Besides this priuate there is a councell of the wicked publique with other, as in the dayes of *Omri*, when cruell and wicked Statutes were made against the Lord and his people. So in the dayes of *Ieroboam* how did hee take counsell, and at last concluded to make two Calues for

Mich. 6. 16
1 Reg. 12. 28.

for diuine worship, the one whereof hee set at *Bethel*, the other at *Dan*? And in the dayes of *Nebuchadnezzar* what a Decree was gone footh by the King, the Lords, and Nobles, touching the worship of the golden image that was set vp in the plaine of *Dura*, in the Prouince of *Babylon*? So in the time of our SAVIOVR CHRIST, vnder the New Testament, the Iewes had agreed together, that all that confesse CHRIST should bee excommunicated; and forbad the Disciples from Preaching any more in his Name. And also in their Councell was our Sauiour CHRIST condemned to death.

Dan. 3. 1.

Ioh. 9. 22.

Acts. 4. 18.

Mat. 26. 66.

And the reason is cleare for the further manifestation of the truth of this point: for as no man doth gather grapes of Thornes, or Figges of Thistles; so what other fruite can bee expected from such an vnsauory roote, whose very *mindes and consciences are defiled*, but that all their whole consultations and actions

Reason.

Tim. 1. 15.

actions should bee imputed vnholy and vncleane.

Vse. Hence then we may obserue that the doctrine of the CHVRCH of Rome, touching this point is most false; *That Generall Counsell cannot erre.* But wee haue cleared this before, that they may erre and do erre: for what should I speake of the second *Nicene Counsell* which set vp Idollatrie, and gaue bodies to Angels and the soules of men: Councell therfore haue beene mis-led, and may erre.

Now the Prophet proceedes further to shew who is a godly man, and what bee his properties, and teacheth vs in these words, that the first step and entrance to the leading of a godly life is to renounce the counsell and company of lewd, wicked, and vngodly men: whence wee obserue this doctrine.

Doctr. 2. The occasions of sin are to bee auoyded.

That hee that would preserue himselfe from sinne, must carefully auoide all the occasions thereof: The wise-man teacheth this doctrine,

That

That hee that walketh with the wise shal be wiser, But a companion of fooles shal be worser. This doth appeare by the example of *Ionathan*, who by the friendship and familiarity which hee had with *Dauid*, changed his life to better: whereas *Salomon* by society and conjunction with the idolatrus wiues, fell into idolatry, and *Rehoboam* by walking with his yong Councellours, and following their aduice, became worse and worse: If then we would auoid euill, we must beware of all occasions, and no occasion more daungerous then euill company, euery man therefore must take heed to himselfe, and beware how hee ioyneth him selfe with acquaintance with all men indifferently, least by their meanes hee be corrupted. For euery man by nature is like dry wood, which is apt to kindle so soon as fire is put to it: so, giue a man the least occasion, & presently he yeeldeth to sinne: There needs not indeede any diuell to tempt vs, but let the least occasion that is bee offered

Pro.1.13.

1 Reg.11.

Mecum est quicquid mihi nocere potest. Bernard. *me.*

offered vnto vs, and straitway man becommeth a tempter vnto himselfe: And this is that which the Apostle saith, *Euery man is tempted when he is drawne away and enticed by his owne concupiscence.* The enemy by which wee are ouercome, is in our owne bosome, that is, mans naturall corruption, which is fewell for the kindling of the fire of Sathans temptations: This appeares in *Euah* the mother of vs all, in the first transgression: first, shee sawe the fruit; secondly, shee conceiued a liking of it; thirdly shee desired it; fourthly, shee eat of it; *Dinah* the daughter of *Iacob* wandring abroad, laid herselfe open vnto sinne, and so fell, which might haue been preuented, had shee auoided the occasions thereof.

Iam. 1. 14.

Gen. 36.

And *Dauid*, a man after Gods owne heart, hauing set open the casement of his soule, his eyes, (by the which the Diuell did easily winde himselfe into his heart) and beheld *Bethsheba* washing her selfe, but by and

2 Sam. 11

and by he lusted after her, sent for her and lay with her. So violent is mans corrupt nature in apprehending every occasion that may draw him to sinne. It is therefore a point of great wisdome to discerne between the deceipt of sinne, and the fruit of sinne before it bee committed. Oh flattering enemy! In the action of committing it is as sweete as poyson, after it is committed a byting Serpent? It comes to a man with a smiling countenance, as *Ioab* vnto *Amasa*, *Art thou in health my friend*; but with all it strikes to the heart, and woundes vnto death.

This doctrine serueth for the reproofe of those who are so farre from the auoiding of the occasions of sinne, as that they doe freely and of their owne accord seeke and follow after them, they will noe tarry with *Ioseph* till they bee tempted by others, but they seeke all occasions, and watch all opportunities to tempt others; Neuer ra- *Vse. 1.*

members beasts do more eagerly pursue the prey, then some doe hunt after the occasions of sinne, which is madnesse, yea, a witnesse, as if the flesh were not prone enough of itselfe, yea, that which is euill, but that paines must bee taken to helpe it forward to sinne. Oh then how carefull ought wee to bee to watch ouer our wayes, and to auoid all the occasions of sinne. Countinue gaurd thy heart (saith Solomon) and keepe it with watch and ward, lest vnto the cascurrent of thy soule, thy eyes and thy nares. Pray with Dauid, *Lord turne away my eyes from beholding vanity*, make a couenant with them with Iob. What folly, nay what madnesse is it, then, in them that dare come into any company, that dare looke and pry into, the beauty of a woman, as though they were so strong that they were out of all danger to sin? But thou art more holy or strong then Dauid, Peter, &c. If not, thou maist fall?

Pro. 4:23.

Psa. 114. 37

Eccl. 9:4.5

Iob 31.

Vse. 2. Let all godly men and women take

to send, to thrust him out of favour, and to bring him into disgrace: And when as they can say nothing justly against them, then they begiune to devise how they may raise up some false report or other, to smite them with the tongue.

And the reason of this is, because they are foolish and ignorant: For they not knowing the LORD, nor understanding his wayes aright, but being in this respect worser then the Ox that knoweth his owner, And the Asse that knoweth his Masters Crib (as the Lord doth complaine of them) they cannot but doe as S. Paul did in the time of his ignorance, cuen oppose themselues against God and his children. And for this cause the Lord doth make his mone for the foolishnesse and ignorance of his people, as of the wel-spring of all their rebellions against him, in these words: *For my people are foolish: they haue not knowne me they are foolish children, and haue none vnderstanding: They are wise to doe euill, but*

Esay. 1. 3.

But so doe wee will they haue no knowledge

Vse. 1. Seeing wee are taught here, what is the nature of wicked men; namely, that they haue in them a restlesse desire to peruert the wayes of the godly; and to doe some mischiefe; This must teach vs first of all to deale wisely and warily with them, least wee bee corrupted by them; Wee are here set as vpon an hill, or a stage, and professing Iesus Christ, a small spot will bee seene in our garment. It behoueth vs therefore to be as wise as Serpents, and as innocent as Doues, to the end wee may stoppe the mouthes of gainsayers, and cut off occasions from them that seeke occasions. And to this end wee must euermore bee mindfull in our prayers, to pray vnto God to bee deliuered from them: for vnlesse wee be armed from aboue we shall easily be ouertaken by their assaults, and through the corruptions of our owne hearts, which are prone vnto all sinne, they deale warily and circumspectly, they worke by

Mat. 10. 16.

take heed, let them feare themselues and doubt the worst. *Blessed is the man that feareth alwayes, but hee that hardneth his heart shall not prosper:* Wee must at all times haue especiall regard to the heart, or else wee cannot stand; Such and so many are the assaults that Sathan doth lay against our soules, this is that wholsome counsell that the Apostle S. *Peter* doth lay downe vnto vs, who was both acquainted with the frailty of mans nature, and the malice of Sathan, when hee sayth, *Bee sober, and watch, for your aduersary the Diuell, &c.* Where hee soyneth vnto Sobriety, Watchfullnesse, for though a man bee neuer so sober, yet if he doe not watch withall, and that against the occasions of sin, hee is easily made a pray to Sathan: And for want of this care and watchfulnesse, many of Gods children haue beene ouertaken, and haue fell into many horrible and grieuous sinnes, which they could not so easily haue done, had they beene watchfull

1. Pet. 5. 8.

ouer their owne affections. And thus much for the first Doctrine in the description of a godly man, hee must carefully auoyd all occasions of sinne.

That doth not walke in the Counsell of the wicked &c.

HEre the Prophet *Dauid* shewes who is a godly man, and what bee his properties. First (as we haue heard) hee auoydes all occasions of sinne: so now in the second place the counsell and company of lewde wicked, and vngodly men: A godly man, and such a one as shall bee truely happy and blessed indeede, doth distaste and dislike, yea vtterly renounce and abhorre their society and company, their counsells and consultations, so as hee doth shunne and auoyd them as daungerous and infectious: from whence wee gather a second point of doctrine.

That

That men must carefully shunne and auoyde the company of the wicked, is is very apparant: if they themselues will not bee defiled with their abhominacion; for that rule of *Saloman* will stand, *He that toucheth pich shall bee defiled.* Bad company is exceeding pernicious and hurtfull, either to dissuade from that which is truely good, or to persuade to that which is naught and wicked. *Dauid* maketh it a marke of a true member of the Church, *That in his eyes a vile person is contemned.* And the Apostle willeth all Christians, who looke for glory through Christ, that they would haue nothing to doe with the vnfruitfull workes of darknesse. And againe, This indeed is *pure Religion & vndefiled, to keepe our selues vnspotted of the world.* This the Apostle S. *Paul* vrgeth, *Be not vnequally yoked with infidels, for what fellowshipe hath righteousnesse with vnrighteousnesse?* It is the exhortacion of *Salomon*: *Forsake the wicked and yee shall liue.* *Ioseph* liuing in the Court of *Pharaoh*, had quickly

Doct. 2. We must shun the company of wicked men.
Nu. 31. 16.
2. Sa. 10. 3.
Mat. 16. 22.
Acts. 13. 8.
psalm. 15.
Tit. 2. 12.
2 Cor. 6. 14.

quickly learned to sweare by the life of *Pharaoh*, and wee know that it was in the common Hall, amongst the seruants of the high Priests, that *Peter* had learned to curse and to sweare. It were no lesse then treason in a subiect to liue in friendship with one that is professed enemy to the King; much more is it treason in the subiects of the King of heauen to haue society with the wicked: and this is obserued to bee the fault of *Iehosaphat*, *That he would helpe the wicked, and loue them that hate the Lord.* Such are euen odious vnto God, as *Dauid* saith, *Thou hatest all them that worke iniquitie.* Besides, there company is exceeding dangerous, for the wrath of God hangeth ouer the head of the vngodly. This wemay see in *Lot*, who for the fruitfulnesse of the place was drawne to liue in *Sodome* where the men were wicked: So when they were taken prisoners, *Lot* was taken prisoner with them; And had not the Lord beene exceeding merciful vnto him, he

Psal. 5. 5.

Gen. 19.

he had perished with them in the generall ouerthrow of that Citty. And this was the voice of God from heauen concerning *Babylon*, *Goe out of her my people, that yee bee not partakers of her sinnes, and that yee receiue not of her plagues*. And this was the cause why the Lord gaue so streight a charge to the people of Israel, that they should haue no dealing at all with the inhabitants of the land of *Canaan*; *Thou shalt make no couenant with them, nor with their gods: neither shall they dwel in thy land, lest they make thee sinne against me: neither shalt thou make any marriages with them, neither giue thy daughter to his Son, nor take his Son to thy daughter, for they will cause thy son to fall away from me, and to serue other gods*. And how true this threatning from the Lord was, the euent maketh it manifest; for they neglecting this commandement from God, *Wee are mingled amongst the heathen, and learned their workes*, as *Dauid* saith; and woefull experience doth proue this to bee true: of many

Reu.18.4.

Ex.23.32.

Deut.7.2.

Psa.106.35

who haue sometime beene indifferently conformable to good duties, afterwards falling into wicked and lewd company haue beene corrupted and grow dissolute: Oh what stumbling blockes are such vnto a man for the performaunce of any good duety. This did *David* know full well when he said, *Away from me yea wicked I will keepe the Commaundements of my God*: Insinuating therby, as it may easily be gathered, that he could not set himselfe to the performance of any holy duty, as hee ought, so long as such wicked company were about him. Yea it hath been a griefe vnto the godly to haue been in the company of vngodly persons. As *Lot* liuing in *Sodome* when hee saw their filthy abhominations, *It vexed his righteous soule*: And this was it that made *David* bemoane his estate in the time of his banishment, when he was constrained to abide amongst the vncircumcised people, *Woe is me that I remaine in Mesech, and dwell in the Tents of Kedar*

Psa.119.115

2 Pet.2.7.

Kedar; My ſoule hath not long dwelt among thoſe that be enemies vnto peace. By al this that hath been ſpoken it doth appeare. That the godly man who ſhall bee happy and bleſſed indeed doth carefully ſhunne and auoid the lewd company of the wicked.

This Doctrine, in the firſt place, doth ſerue to reproue all ſuch as are careleſſe of their company; that can vſe as much familiarity, and ſhew as good a countenance to the worſt, and make them as welcome as the beſt, be they what they will be, Papiſts or Atheiſts; yee let them be as prophane as *Eſau*, hee is notwithſtanding for their company, but by this meanes they do little thinke that they do hazard both faith and a good conſcience, and cauſe the godly them ſelues to ſuſpect them, that they are but prophane. And indeed it cannot otherwiſe, but if they themſelues did make any conſcience of ſinne, they would likewiſe make conſcience of the occaſions of ſinne, wher- *Vſe. 1.*

whereof what can bee worse then lewde company who are ready to make a mocke at euery good duty, and whose nature is to haue other men *to run into the same excesse of riot* with themselues? yea when a man or a woman hath some good things in them as to loue the word of God, to like of Gods faithfull Ministers, to delight in prayer, &c. In comes a wicked man and breathes out his payson, seeking by bad counsell and lewde perswasions: to dissuade them and draw them backe, Oh you loue the Ministers to much, hee will make you precise, you neede not to take such paines, but take your liberty; what needs you bee afraid of them? Oh when such wretches step in, and thus power out their lewd counsels and perswations, what doe they else but draw men to perdition, especially when they doe deale with such as be young Christians, but comming on in the wayes of godlinesse. And when they speake that to great personages, who by nature are most inclined

1 Pet. 4. 4.

chined to liberty; O what lets are these to a young christian in the way of godlinesse?

And when the Lord leaues a man or a woman to listen to such cursed counsell, it is a great sign: that the Lord loues them not. So it is said, that the Lord left *Absolom*, that he should not receiue the good counsell of *Achitophel*, because the LORD would destroy *Absolom*. So it is said of *Rehoboam*, that he listened onely to the counsell of his young men, because the Lord would bring his iudgements vpon the house of *Salomon*. *Note.*

This should admonish all men to take heed of such kind of men, as the very limbes of the diuel, and the messengers of Sathan, who seeke to draw men from God and from Iesus Christ and from a godly life, to stoppe our eares at their lewde and damnable counsels, not to heare them, nor to listen to them: yea if it lie in our power to remoue them, and to banish them our presence as the greater enemies *Vse. 2.*

nemies of our soules, and the messengers of the diuell, seeking to peruert and poison our poore soules, to put our mouthes out of tast, and to make vs dislike those that are sent of God, who ought to bee most deare vnto vs. It will bee heere obiected, whether it be not lawfull vpon some occasion to bee in their company, or to haue dealing with wicked men? *Obiect.*

Respons. In some case it is lawfull, as thus: First, that it bee onely for necessitie: as that wee cannot auoyd it in ordinary matters of this life, vnlesse we should go out of the world: secondly, that we haue a due calling thereunto: thirdly, that wee bee not silent at the committing of sinne, but that euer we shew our dislike of their vaine courses; and lastly, that we labour with our selues to be grieued at their sinnes, as *Lot* was at the Sodomites. *Answ.*

In

In the counsell of the wicked, &c.

THE originall word signifies such wicked men as are neuer quiet in their mindes, but euermore muſing and deuiſing ſome miſchiefe, which they may vſe and practiſe as occaſion ſerues.

Doct. 3. Wicked men are euer deuiſing of miſchiefe

And in this note the very property of a wicked and graceleſſe man: Hee is neuer at reſt, but ſtill plotting and deuiſing ſome miſchefe againſt God or good men. This we may ſee by diuers examples. *Achitophels* counſell was eſteemed like as one had aſked counſell at the Oracle of God. 2. Sam. 16.

The like we may ſee in *Herod* when hee heard of the birth of CHRIST, as of a new borne King, what policy did hee vſe to deſtroy the Sauiour of the world? Mat. 27.

The Scribes and Phariſies, how careful ly did they conſult and take counſell together againſt Chriſt, to put him to death, yea they brake their ſleepe about it. Mat. 26.

When the Iewes could not endure *Ieremie* Ier. 18. 18.

to

to preach plaine, and to tell them of their sinnes, they therefore by and by say thus, *Come let vs deuise and imagine some mischiefe against the Prophet of the Lord. Let vs smite him with the tongue. Let vs take no heede nor giue any eare to his preaching.* So *Haman* deuiseth how to put *Mordicay* and the Iewes out of fauour, by deuising a most vile accusation. So *Doeg*, that blacke mouthed Dog, deuised how to accuse *Dauid* to *Saul*. So those wicked Rulers did deuise to inuent some mischiefe against *Daniel*. And the Prophet *Michae* sheweth, that it is an old practise of wicked men to deuise wicked thinges. In the Primitiue Church the enemies of Gods children, that persecuted the Christians, deuised this shamefull slander, That they worshiped an Asses head, &c. So in these dayes it is manifest, that the Diuell stirres vp wicked men to accuse Gods children, to deuise slaunders, and false accusations against them: The Diuell hath one *Doeg* or other to accuse *Dauid*

Hester. 3.

1. Sam. 22. 9.

Dan. 2.

to

by all meanes to peruert our wayes, and to make vs twofold worse then themselues the child of Sathan. How much more carefull ought we to be to preuent them? which wee shall do the better by shunning the occasions of sinne.

Secondly, wee are taught heere, (that if wee labour to bee the Disciples of CHRIST, and to bee blessed (what entertainement wee shall find in the world; namely, to haue wicked and vngodly men to stand in our way, and hinder vs, as they did stand in *Zacheus* way when hee went forth to see CHRIST If thou bee once in Gods presence, and dost beginne to call vpon him for mercy, they will rebuke thee, as they did the poore blind man in the Gospell: If thou be sicke, yea dead in trespasses and sinnes, and Christ doth beginne to come home to the house of thy Soule to heale thee, and to raise thee vp from the death of thy sinnes, they wil stoppe his passage and enterance in if possibly they

Vse.2.

Luke.19.3

Luk.18.39

can: As they did when Chriſt came
Mat. 9.23. to the Rulers daughter which was dead. But as Chriſt turned them out of doores, ſaying, *Get yee hence*: So muſt thou ſhake them off, and not communicate with fleſh and blood, in matters that concerne eternal life, and the ſaluation of thy ſoule: For if thou doe, thou canſt neuer be ſaued: Neither muſt we look after the loue and liking of the world, nor hang vpon men for their applauſe and fauour: for where there is not the feare of God, ſurely ſuch men are moſt vnconſtant in their wayes, turning vpon euery ſmall occaſion, yea, and the loue and fauor of ſuch men muſt needes bee bent towards the worſt, ſeeing themſelues are bad, and ſet themſelues in no good way: Remember what Chriſt ſayd vnto his Diſciples: *If ye were of the world, the world would loue his owne but becauſe*
Ioh. 15.19. *ye are not of the world, but I haue choſen you out of the world, therefore the world hateth you* Wherefore, as they that run at Tilt, looke not to the vulgar

gar people what they ſay, but to the Iudges; ſo care not thou for the world, but look euer what the Iudge of heauen and earth doth allow and approue of.

That haue not walked in the counſell of the wicked. By counſell hee heere meaneth the ſubtilties and crafts of the wicked, by which they puſh themſelues forward, and labour to draw others to bee like vnto themſelues, according to that of *Salomon, My Sonne, if ſinners intice thee, conſent not vnto them.* From whence wee gather a fourth poynt of Doctrine. Prou. 11.

Namely, that it is a moſt horrible and grieuous ſin to giue euill counſell. To commit ſinne, is that which highly offends the Maieſty of God, and draweth downe vpon vs all puniſhments both temporall and eternall; but to counſell others to commit ſin, is the very height of ſin. *Doctr. 4.* To giue euill counſell, is an horrible ſin.

This is noted in the Scripture to be the ſinne of *Iezabel*, who was a furtherer of *Ahabs* wickedneſſe, for 1 Reg. 21. 7

when hee could not by any lawfull meanes attaine the Vine-yard of *Naboth*, shee said vnto him, *Doest thou sway the Scepter, rule the Kingdome, and manage the State! Arise and eate bread, I will giue thee the Vineyard.* This was the counsell of *Achitophel* vnto *Absolom*, fearing his reconciliation to his father *Dauid*, and therein his owne iust confusion, hee giues such counsell whereby hee might take away all hope of agreement, *Goe into thy Fathers concubines, which hee hath left to keepe the house, and when all Israell shall heare thou art abhorred of thy Father, the hands of all that are with thee shall bee strong.* This is likewise set downe by *Salomon* in the Prouerbs, where he expresseth the sin of seducers; saying, *Come with vs let vs lie in waite for the bloud of the Inocents, wee will swallow them vp aliue, like a graue euen whole, as those that go down into a pit: Cast in thy lot amongst vs, we wil al haue one purse, their feete runne to euil, and they make hast to shed bloud.* And this

2.Sam.16. 21.

Pro.1.11.

this doth appeare in the brethren of *Ioſeph*, when they purpoſed the ouerthrow of their brother: *Come* (ſay they) *let vs ſlay him and caſt him into ſame pit, and we ſhall ſay a wicked beaſt hath deuoured him.* And this appeared to bee the malice of the High Priests and Elders of the people, who moued the people to deſire that *Barrabas* might bee deliuered rather then CHRIST, and perſwaded *Iudas* for a ſumme of money, to betray him: Inticed the Souldiers with a great ſomme of mony, to noiſe it abroad that his Diſciples came by night and ſtole him away while they ſlept. All theſe teſtimonies and many more, may ſerue for the confirmation of this doctrine that it is a moſt horrible and grieuous ſinne to giue euill counſell.

Gen.37.10

Mar.5.11.

Mat.28.12

Seeing that it is a moſt great and grieuous ſinne to giue euill counſell, this teacheth vs our dutie: that whenſoeuer they ſhall ſet vpon vs to draw vs away from God, that wee bee carefull that wee conſent not

vnto them : It is not enough for a man to say, alasse, I deuised it not, neyther am I the first that haue committed the like ; for this shall excuse no man, that he was not the Author of an euill : For surely, if it be so great a sinne to seduce, it is no lesse sinne to bee seduced, and GOD will one day finde them no lesse guilty, but shall partake with them of the same punishment. If a man should haue about him a great summe of money, or other treasure, and should willingly and wittingly put himselfe into the company of theeues, and will be drawne by them out of the way, were this man to be pitied if hee should loose all that he had? Euen so it is with a Christian, that doth carry daily about with him a rich Treasure, his Soule and Conscience, which hee must keepe vnspotted of the World ; if he listen to the charmes of the wicked, and will bee drawne out of the way of Gods commandements, to commit sinne, and to make shipwracke of faith

faith, and a good conscience: Is it not iust with God that this man should perish for the same? So then wee see it standeth vs in hand to beware of consenting to sin, and counselling others to commit sinne: For if wee giue our consent vnto them, wee are partakers with them in their wickednesse, and shall be sure one day to haue share with them in their punishments.

Vse. 2.

Secondly, seeing the giuing of euill counsell is so euill a sinne, both in him that doth counsell another, as also in him that consenteth vnto it, both which wee must carefully shun and auoide: yet this is not all, but wee must also seeke for the societie of the godly, that all our delight may bee in them, wee must by all meanes ioyne our selues in friendship with them, and make much of their assemblies: *for with the vpright thou shalt learne te bee vpright:* This *Salomon* teacheth vs, *Hee that walketh with the wise shall bee wiser*: It is indeede a rare thing to finde a man

Pro. 31. 20.

that will counsell others to follow godlinesse, and therefore such as do are much to be respected; loue him as the dearest friend that will direct thee in the wayes of saluation, and be a guide vnto thee in the path that shall leade vnto life. Let it be far from thee to be ashamed to follow the counsell of such as are discreet and godly; it is not materiall who they bee, whether our superiours, or equalls, or our inferiours, for the Counsellours is not so much to be regarded as the Counsell. If it be holy, iust, and good, receiue it as from God, who thus speaketh vnto thee by his seruant: If it be euill, reiect it, as comming from the Diuell, who speaketh by his instruments.

That hath not walked, &c.

THe last thing that we haue now to consider out of the first part of the description of a godly man is this

this, *Hee hath not walked, &c.* By walking, the Prophet *David* heere meaneth (according to an vsual metaphor in Scripture) a common vsuall course of a mans behauiour, or their ordinary trade of life. And the word which is here vsed, is rendred in a Tense, or Time, which in the owne tongue noteth a continuance of walking, euen all the daies of their life: For otherwise who can say his heart is free, but that at some time or other the counsell, or badde example of the wicked hath preuailed with him; but that is not meant heere in this place; when a man hath with-drawne himselfe from their lewd conversations, and betaken himselfe to the wayes of GOD S commandements. From whence we gather a two-folde Doctrine. First, that the fals, slips, and infirmities of Gods children are many and great, which many times they fall into, and yet cannot properly bee said to *walke in them*, because they rise daily out of the same: And secondly

condly, *That to walke*, it is said of the godly, in respect of Gods Commandements, because as it is in the second verse, *Therein is their delight.*

Doctr. 5. The fals of the godly are many.

It is most true, that there are the seedes of all sinne whatsoeuer, naturally rooted and in-bred with vs, which if they be not preuented, are ready to breake out vpon any occasion that shall be offered: And howsoeuer the godly doe desire to please God, and endeauour to serue GOD in truth and sinceritie of heart, yet doe they often stumble in their race, through the burden that presseth downe, and the sinne that hangeth one so fast. This truth is confessed by *Salomon* in his worthy prayer at the dedication of the Temple: *If any man sinne against thee (for their is none that sinneth not) if he turne again with all his heart, &c.* Againe, *what is man that he should bee cleane, and he that is borne of a woman that hee should bee iust?* Againe, *All are gone out of the way, they are all corupt, their is*

1 Reg. 8. 46

Iob. 15. 14.

Psalm. 14.

is none that doth good, no not one, Pſal. 14. Moſt woſull and fearefull was the fall of *Dauid*, as the Scripture hath recorded it. It may ſeeme very ſtrange that a man as *Dauid* was, euen after Gods owne heart, could poſſibly fall ſo farr as hee did; For if wee conſider the circumſtances and degres of his ſinne, it will appeare, that (ſinall impenitencye excepted) a reprobate could ſcarſe commit a greater: For firſt he committed adultery with *Vriahs* wife, when this was done, hee glauereth and flattereth with the womans husband, and bade him goe home to refreſh himſelſe with his wife, thinking thereby to father the baſterde on him: when this ſucceeded not, he went further, and vnto his adultery he added murther, that hee might beare as the griefe of it in his heart, ſo the ſhame of it in his fore-head; And in this hee wrought worſe then *Iezabel*, for hee makes *Vriah* the meſſenger to carry the letters for his owne execution. What ſhall I ſay of 2.Sam.11.

Noah,

Noah, of *Lot*, *Peter*, *&c.* I need not to stand on this doctrine, seeing wofull experience in all the godly doth proue it too true.

Vse. 1. It may teach vs that we bee not too rash in iudging and condemning our brethren: Wee see by this that hath beene deliuered, that the deere child of GOD may fall most grieuously and lowly, and yet be restored againe to the fauour of God, because hee doth not walke on in sinne, as the wicked doe. But when soeuer through the temptations of Sathan, or the frailty of his owne flesh, hee falls into sinne, foorthwith with *Peter* hee goes out of that sinne, and weepes bitterly for the same. And therefore as Saint *Iames* saith, Chap. 4. vers. 12. *Who art thou that iudgeth another man?* Wee may not set boundes and limits to Gods mercy, to say that any shall finally be damned, howso euer a man may bee in the state of damnation for a time, this were to sit in Gods chaire: Let vs all acknowledge our selues

to

to be but men, and let none vsurpe the authority of Gods iudgement. Let vs therefore consider what wee our selues are, before wee cast our eyes vppon other men; for they are the most sharpe and seuere: Iudges of their bretheren, that forget their owne infirmities: And I doubt not but all the Chilldren of GOD do know by experience in themselues, how hardly sinne is subdued and mastered in them; How many sighes and groanes it requireth, how many prayers and teares it doth cost them? What a striuing and struggeling they haue within themselues to keepe it vnder, and yet for all this it is very hardly subdued: So that the knowledge of our owne weakenesse, and vnworthinesse, must arme vs with meeknesse towards our brethren.

By the rule of this Doctrine wee are admonished to bee very wary and circumspect ouer our selues: Did *Dauid* fall, did *Lot*, *Noah*, *Peter*, *V Se. 2.*

Peter, &c. fall? Oh! whither shall wee fall if GOD doe but a little leaue vs to our selues? VVho dare presume of his owne strength and worthinesse, when such worthy pillars as these haue beene shaken? Yea, the lamentable shipwracke of such men as these, may make vs to feare a Tempest before it doe come. It is the Diuells crafty counsell, and subtile policie, to make vs ouer-weene our selues, and to make vs boast and presume of our selues. For the Diuell doth know full well, that this lifting of a man vp, is the very next way to tumble and throw him downe, as *Salomon* sayth, *Pride goeth before destruction, and an high minde before the fall*: *Prouer.* 16. *ver.* 18. And therefore acknowledging our owne want of strength, and our owne inability to stand without the assistance of Gods Spirit. Let vs not be *high minded, but feare. Rom.* 11. 20. And thus we haue seene that the fals and slips of Gods Children are many and great, which notwithstand-

ſtanding cannot hinder their happineſſe, becauſe they *walke* not in them that is, they make it not their continuall practiſe to liue and delight in ſinne.

Now wee are come to the ſecond, which doeth note vnto vs that the godly man, who ſhall be truely happy and bleſſed indeede, is farre from making his life, a life of ſinne, as that hee doeth rather in the whole courſe of the ſame, *walke* with GOD in obedience.

Doctr. 6. A godly man doth euer walke with God.

For therefore indeede is our courſe of new life compared to a *way*, to ſhewe that the godly muſt alwayes bee walking in it, from the beginning of their courſe vnto the end of the ſame. It was the commendations of *Enoch*, and *Noah*, that notwithſtanding the dayes and times wherein they liued were dangerous: Yet, *They walked with God*: That is, they conſidered more the Commandements of God, what he had appoynted, then what was practiſed;

Gen 5.22. 6.9.

ctiſed; and deſired rather to bee approoued of GOD through their obedience, then through their diſobedience to purchaſe the ſauour of men: It was the charge giuen by GOD vnto *Abraham, walke before*
Gen.171. *mee*: That is, let it euer be thy care that ſeeing I am preſent euery where, and priuy to all thy counſels, that thou walke as in my ſight. And this was the beſt teſtimony that *Salomon* could giue of his Father *Dauid*, *That hee walked before*
1 Kin.38.3 *GOD in truth, and in righteouſneſſe.* Yea, this did miniſter comfort to
Eſay.3.13 godly *Ezechias*, when he thought he ſhould die: *Remember O Lord that I haue walked before thee in truth*: And to this agreeth that of the Apoſtle *Paul, Who forgat that which was be-*
Phil.3.12 *hind, and endeuoured himſelfe to that which was before, and followed hard towardes the marke, to the price of the high calling of* GOD *in* IESVS CHRIST. Hee was not like vnto a vaine and fooliſh man, who running in a race, will bee euer and

anon

anon looking back to see how much ground hee had ridde; but his eye was alwayes vpon the marke, or goale, to consider how much he had to runne, how farre off he was from perfection, and what hee had more to doe in his Christian course, that hee might finish the same with ioy. It is the end that makes all; *He that shall endure to the end he shall be saued.* Our Sauiour saith not there that hee that endureth for a season, but hee that continueth to the end; not euery one that fighteth, but hee that ouercometh shall receiue a Crowne of life: These examples doe shew vs how the godly haue *walked*. And these and the like precepts teach vs we should *walke* so as in the end wee may be blessed.

Math. 24.

1. Cor. 9. 24.
Reue. 2. 7.
Rom. 13. 11
1. Pet. 1. 9.

Hence we are taught this lesson, that wee must neuer bee weary of wel-doing, seeing that perseuerance onely hath the promise of reward, wee must not depart out of the Egypt of sinne, and then with the Israelites and with *Lots* wife, looke

Vse, 1.

backe to the Sodome of their sinnes, but remember that thou owest vnto GOD all thy dayes: *The trees planted in the Lords house, bring foorth fruit in their age*, And they which doe not so, *shall bee hewen downe and cast into the fire*. It was the commendation of the Church of *Thyatira*, *That her workes were more at last then at first*. A reproofe of their folly, who hauing kept the path of righteousnesse for a time, doe after walke in no good way, but thinke with one Iumpe to leape into heauen with a *Lord haue mercy on me* at the last: But know, O thou vaine man, that thou must *walk* in the way; that is, thou must vse all good means for the attaining of life and saluation, thou must heare the word diligently and carefully, pray, read, &c.

1. Thess. 3. ver. 13.
Psal. 92. 13
Mat. 3. 10.
Reu. 2. 19.

I doubt not but the serious thinking vppon this, that God challengeth euery day at our hands, yea all the dayes of our life to bee spent in his seruice, will reforme many corrup-

ruptions in vs: For alasse! the care of the most is, how they may keep credit with men, though they purchase Gods displeasure, which will then stand such in little steade, when all things shall come to receiue their due triall: *Euen euery worke done in the body, whether it be good or euill:* And thus much for the first parte of the description of a godly man Negatiuely: *Hee doth not walke in the counsell of the wicked.* 1. Cor. 5. 10.

Nor stand in the way of sinners.

THat is, a godly man doth not settle himselfe to liue as wicked men do, nor frame his life after their lewd example: where we are to obserue two points: First, that there is a way of sinners, in which the vngodly stand. Secondly, that the godly stand not in it. The seco̅d part of the description of a godly man negatiuely.

First then, that their is a way of sinners, in the which they stand and

liue, it is very apparant, called in the Scriptures by diuers names; as by the name of the way of the vngodly *The Lord knoweth the way of the righteous, but the way of the wicked shall perish,*

Doct. 1. Wicked men described.

It is termed an *euill way. The way of lying. A wicked way, &c.* And by these wayes wee are still to vnderstand the course of life and conuersation of the wicked: wherein wee are taught this doctrine, that notwithstanding all the meanes that GOD and man doth vse to the contrary, the wicked man will still persist and goe one in sinne, which is heere vnderstood out of the word *stand.* This appeareth in the example of *Caine*, albeit he were admonished and reproued of God for his wrath and malice conceiued against his brother, yet for all that *Caine* will please himselfe in his owne way, and neuer rest till hee haue shedde the innocent bloud of his owne brother. This is seene likewise in the example of the ould worlde, when

Gen. 4. 6.

when the Lord saw that the wicked-
nesse of man was great, and all the
imaginations of the thoughts of his
heart were onely euill continually,
and how they pleased themselues in
this way, the Lord stirred vp *Noah* Gen.6.5.
the preacher of righteousnesse, who
warned them from God, yet they
would continue still in their owne
ways, giuing themselues to nothing
but eating and drinking, and all ex-
cesse, till the floud came and swept Exod.9.10
them cleane away. This is cleare like-
wise by the example of *Pharaoh*, on
whom all means were assaied for his
conuersion: for what could the Lord
doe vnto him that he did not? He sent
Moses and *Aron* vnto him, warning
him from God to let the people of
Israel go, and to that end sent iudge-
ment vpon iudgement, one vpon the
necke of another, euen ten in num-
ber, yet for all this, *Pharaoh* chose
rather to continue still in his owne
way, and would none of the Lords.
So it is that saying of *Salomon*:
Bray a foole in a morter, yet will Pro.27.22

not his foolishnesse depart from him. And no maruaile, for the spirit of slumber hath so couered their eyes, that they cannot see; and their harts are so possest with spirituall fornication, which makes them thus to goe a whooring from God, euen haled with the fury of their owne affections, snared of the diuell, and taken of him at his will; Oh miserable and vnhappy condition! Fearfull is the woe that lies vpon all those that thus walke in their owne wayes. For most certaine it is, that they who are Christs, *haue crucified the flesh with the affections and lusts*, so far, as that they haue made choise of the Lords *way*, howsoeuer many times they may stumble and fall, in walking therin. But of the wicked it may truely be said of them, *the way of peace haue they not knowne.*

Act.7.51. Esay.6.3. Eze.13.3.

Vse.2. We heard before, that we ought not to proceede so farre with any, as to iudge of their finall estate and condition; for that were to sit in Gods Chaire, and to take his office vpon

vppon him. Yet to say of some, that they are in the state of damnation, and (vnlesse they repent) shall perish for euer, doubtlesse this is not vnlawfull: for as loue bids me not to determine too soone, so not to bee abused too late. God bids me locke vpon the tree, and iudge of the fruit. I may say thou art in the state of damnation, for I see thy Heart through thy hand: But whether thou shalt finally bee damned, there I leaue thee, for God may haue mercy vppon thee vppon thy last repentance. I may come to a tree, and say, *Here is litle fruit*: or, *Here is no fruit*: or, *Here is bad fruit*, but I can not say, *Neuer fruit grow on it more*: But alasse, alasse, this is not all, this is not all that wicked men are thus discouered to men, but that the Lord will finde them out, and giue them their portion in the lake of fire. And indeed this is that that ought to bee a terror to all the wicked and vngodly to consider: that as their hearts are hardened, and their consciences

Leuit. 26.

seared, so the plagues and punishments of God attend vppon them. *If thou walke stubbornly against mee, and wilt not obey mee, I will bring seuen times more plagues vpon thee, according to thy sinnes.* Let vs all then, as we tender the saluation of our owne soules, take heed vnto our path, that wee stand not in the way of sinners, that wee sinne not with delight and deliberation, it is the very brand of a reprobate, and such alone as God hath forsaken. *Take heede therefore that there be not in any of you an euill heart to depart from the liuing God.* And thus much for the first point of Doctrine, but there is a *way of sinners*, in which the wicked walke which leadeth vnto death.

Doct. 2. Godly man sinnes not with deliberation.

The second point of doctrine that doth now offer it selfe to our consideration is this, That a godly man doth not settle himselfe to liue as the wicked doe, nor frames his life after his lewde example, which is heere meant, when the Prophet saith: *Hee doth not stand in the way of sinners.* Yea

it

it is altogether impossible for a godly man, and one that is truly regenerate, to haue in him a full purpose to sin, and to liue in sin with deliberation, and to delight in the same. For a purpose to liue in any knowne sin, is a signe of a *wicked man & a graceless heart*, as when a man is told of his sin, of his ignorance and carelessnesse in Gods *seruice, praying, hearing, &c.* yet still hee will be carelesse and negligent in the same. So when a man is reproued for his swearing, yet still will sweare, when a man is reproued for prophaning the Sabboth, yet will prophane it: when a man is reproued for his *vncleanesse, drunkennesse, malice, &c.* and yet for all that will continue in those sins. Surely this purpose to *stand in the way of the sinners*, is a fearfull signe of a wicked man, and is farre from a godly man, and one that is truly sanctified, which shall be blessed for euer more. It was a cursed speech of a cursed wretch, *I know not the Lord, neither will I let the children of Israel goe.* This was the case of Exod. 5. 12

those

those rebellious Iewes spoken of by
Ier. 44.16. *Ieremie, wee will not heare, nor doe, but as we list, & as we haue done.* And this was that which made the case of *Herod*
Mar.6.20. so fearefull, that notwithstanding hee heard *Iohn Baptist* willingly, and did many things at his request, all which were good things in him, yet for all that hee would not leaue his adultery, but continue in it; which purpose to sinne, of all thinges is farre from a godly man, as Saint *Iohn* saith, *Hee that is borne of god sinneth not*: that is, which
1.Ioh. 3.9. whole consent, but in part, and man being partly flesh, and partly spirit, as he is regenerate, sinne proceedes not from him, but as he is flesh. As for the wicked, it is not so with them: for it is meate and drinke to a wicked man to doe the workes of the diuell. It is worth euen our best consideration what is said of the Apostle *Paul*, that hee once *Breathed out threatnings and slaughter against*
Acts 9.1. *the Disciples of the Lord.* But when was this? Euen in the time of his ignorance:

norance: but afterwards he preached the same Gospell which before hee persecuted, and laboured euer after all the dayes of his life, to build vp the Church of God which before he laboured to pull downe. And this appeares in *Dauid*, in *Peter*, in *Mary Magdalen, &c.* who after they had once escaped the snares of the diuel, dedicated euer after their whole life to the seruice of God. This exhortation doth the Apostle giue to the Ephesians: *Yee were once darkenesse, but now are light in the Lord: walke as children of the light.* By these and the like examples it doth appeare, that the godly *stand not in the way of sinners*; that is, take no liberty to themselues to liue in the custome and practise of any knowne sinne.

Luke. 7.

Col. 3. 7: Ephes. 5. 8.

Vse. 1.

This may serue in the first place to reprooue such kind of sinnes, as are so farre from leauing their sinnes, and walking with GOD in obedience of life, that they are not ashamed to defend their sinnes. Tell the swearer of his swearing, and blas-

blaspheming of the name of God, hee will answere, that hee hopeth hee may swere so long as he sweares nothing but the truth; tell the couetous man of his couetousnesse, hee will answere for it hee must make the best of his owne, and he must be a good husband; so tell the drunkard of his drunkennesse and fearefull abusing of the good creatures of God; his answere is, It is in kindnesse and good-fellowshipe; tell the proud man of his pride, and strange attires, his answere is, It is the fashion; and hee doth but as others doe. Is not this, *To stand in the way of sinners*? I not that to commit sinne with delight, and to say as *Pharaoh, Herod*, and the Iewes, *Wee will not repent, wee will not leaue our sinnes*? but continue in them let god and man say what they will: yea, this is but to pay one debt by another, and as the Apostle saith, *Heape vp wrath, against the day of wrath*, Rom. 4.

Exodus 19. Marke 6. Ierem. 44.

Vse. 1. We are all here admonished, as we

wee loue our owne soules, to take heed of this, that wee neuer sinne with an high hand against GOD; wittingly and willingly: But if wee heare sinne reproued, let vs leaue it bee it neuer so pleasant or profitable, let vs bee like that good King *Iosias* 2. *King.* 22. who hearing the Booke of the Law read vnto him his heart melted within him, and hee wept for his sins, for so long as we haue in vs a purpose to liue in sinne, it is impossible that wee should euer feare God, or truely repent, let vs pray with *Dauid*, *Lord keepe thy seruant from presumptious sinne*! And let vs know, that if we regard, that is to say, loue wicked men in our hearts, and haue a purpose to liue in sinne, GOD will not regarde our prayers: nay, all wee doe is abhomination to the Lord. Say now therefore vnto laughter, *Thou art madde*: Pronounce the wayes of the wicked to be but vaine, say vnto thy owne Soule, *I will haue nothing to doe with the wayes of iniquitie*: And this will giue

Psalm. 19. 12. 13. Prou. 8. 9.

giue thee courage when thou shalt come to looke CHRIST IESVS in the face, when thou canst say with the Apostles, *Lord I have forsaken all to follow thee:* Oh blessed is the seruant whom his Master when hee commeth shall finde so doing.

Mat. 19:27: Mat. 24.46.

Vse, 5. Last of all wee learne heere a notable difference betweene the child of GOD regenerate, and a wicked man: Hee that is borne of GOD and truely regenerate, hee doth not commit sinne with full purpose and consent of will, but against his will; so as hee can truely say with *Paul*, *the euill that I would not do, that do I:* That is I am drawne through the corruption of Nature, and the temptations of Sathan, to doe that euill which I hate and contemne. But the wicked man sinnes with full consent and purpose. I sinne and would not sinne, saith the godly man: I sinne and will sinne, saith the wicked man. Yea, what seruice soeuer the regenerate man

Rom. 7:15.

man doth giue vnto ſinne, it is like that ſeruice which Iſrael gaue vnto *Pharaoh* in Egypt, compelled and wrung out from them by oppreſſion, which made them ſigh and cry vnto GOD to be eaſed of the ſame. But the ſeruice which he doth giue vnto the Lord is voluntary and cheareſull. Well, to ende this point, this is the ſumme: know this whoſoeuer thou art, that if thou *ſtand in the way of ſinners*: that is, takeſt libertie to thy ſelfe to liue in any knowne ſinne, thou canſt haue no aſſurance that thou art yet within the couenant of grace, *Bleſſedneſſe* is no part of thy portion: He muſt become a *new creature* that ſhall enter into *new Ieruſalem*. And thus much for the ſecond part of the deſcription of a godly man, negatiuely; *Hee doth not ſtand in the way of ſinners.*

Nor

Nor sit in the seat of the scornfull.

The third part of the description of a godly man negatiuely.

BY *Seat of the scornfull*, he meaneth here, the fellowshippe and society of the vngodly: So that the meaning of the Prophet *Dauid* here in this place is, that the godly man, who shall bee this *Blessed Man* here spoken of, will not conuerse with those men, nor bee familiar with those that make a mocke of all religion, and openly professe all impiety: and the word sitting doth impart such an habite and custome in euill, that a man meaneth not to charge his mind: In which words, as in the former wee are to consider these two points: First, that there is a seat of the scornfull, in the which the wicked sit: and secondly, that the godly do not sit in it.

A three-fold seate.

1 3 Reg. 10. 18.

For the first, the Scriptures discouer vnto vs a three-folde *Chaire*, or *Seate*, first of Iustice, and such a one may that Throne seeme to bee which *Salomon* erected.

The

The second is of doctrine, as our Saviour Christ saith of the Scribes and Pharisies, *They sit in Moses chaire, Mat. 23. 3.* 2

Thirdly, wee read of a *Seate* or *Chaire* of the scornefull, spoken of in this Psalme. 3

This sinne of *Scorning* hath it first being from the roote of pride, which is the roote from whence this sinne of scorning doth spring: and indeed it is the fruit of pride, and it is the nature of men who are tainted with this sinne of pride, to suppose that they are better then others, and therefore in regard of themselues they doe contemne and despise another. If they haue wealth, they despise any other that is pooter then themselues. Honor makes them swell in disdaine of their poore brethren, their wisdome, learning, strength, beauty, friends, eloquence, all these lift men vp with pride, and makes them to scorne those that are vnder them: and this comes to passe, not in respect of riches themselues or

honour, or beauty, or the like, but in respect of our corrupt nature, which is so ready to abuse them to our owne condemnation. But (O man) why art thou thus puffed vp with pride? thou wast but earth, thou art but flesh, thou shalt bee but wormes-meate: what cause hath earth, or flesh, or wormes meate to be prowde? Wee were all borne in sinne, we liue in misery, and we shall die in corruption. What cause hath sinne, or misery, or corrupiton to bee prowd, but to be humbled? Besides the manifold infirmities that wee are subiect vnto here, and the innumerable diseases that are ready to happen vnto vs: All teaching vs this lesson, To bee humble and lowly of minde.

And in this feare, the wicked and vngodly doe ease themselues and take their delight, as sometimes *Babylon* did, who vaunted so much that she did sit as *Queene, and should see no mourning*: as it were in scorne of all that God could doe vnto her.

And

And this was the case of cursed *Pharaoh*, who seemed to mock God to his face, when he said, *I know not the Lord neither will I let the children of Israel gee, Exodus chap. 9.* So then the doctrine that wee gather hence from the Text is this: That evill men doe not usually make a stay in sinne, when at first they haue committed it, but they proceede by degrees to bee worse and worse. Falling from one mischiefe to another. First, the Diuell will suggest evill thoughts into a man, his evill thoughts doe take one consent, consent breedeth action, action bringeth customs, and custome begetteth a necessitie in sinning, which is the fore-runner of death; This appeareth in *Cain*, in *Pharaoh*, and in *Iudas*, who by steps and degrees in sinning, came at the last to bee hardned in sinne. As in *Iudas*, who was at the first a cunning dissembler; secondly a secret theefe; thirdly a bold Lyar; fourthly, a Traytour, and lastly, a Reprobate: And thus a wicked man, as it

Doct. 1. Wicked men proceed by degrees to bee exceeding sinful

is in the Psalme, *They fall from one wickednesse to another*; And as we see in deme here in the words of this Text, from walking, to *standing*, and from standing stocke still in sinne, at length, through custome, come to lie downe and wallowe in sinne. Oh happy then is that man that sinneth least I next, hee that returneth vnto god soonest: but most woefull is the estate of him that goeth one in sin, that with *Ahab Hath sold himselfe to worke wickednesse in the sight of the Lord*: For marke what followeth: *Can the blackemore change his skinne, or the Leopard his spots? Then may they doe good who have accustomed themselves to do euill*, Where the Prophet sheweth, That custome in sinning is almost an incurable disease. This is a lamentable estate, and this is a fearefull Iudgement of God, for a man thus to be left ouer to himselfe, to fall thus from one euill to another, and to heape together a great measure against the day of wrath: Psalme eighty

Psal. 69. 17
Iere. 13. 23
Heb. 10. 26

eighty one, verse eleuen: And the cause of all this in a man, is his disobedience towards his God: For this doth the Prophet make cleare when he saith, *My people would not here my voice, and Israel would haue none of mee: So I gaue them vp vnto hardnesse of heart, and they haue walked in their owne counsels*: Where the Prophet *Dauid* sheweth, That seeing they would not bee reclaymed and reformed, as in mercie towards them the LORD vouchsafed them the meanes of reformation, his word; therefore the Lord gaue them ouer to the hardnesse of their owne harts, that so they might fill vp the *measure of their iniquities*, 1. *Thess.* 2. 16. and that the iust wrath and vengeance of the Lord might then fall vpon them.

Hence we are taught, how daungerous a thing it is, to giue any entertainment vnto sinne at the first, it will bring a man to the height of sinne in the end, euen openly to professe it, and to practice it with de- *Vse.* 1.

light and greedinesse: custome in sinne taketh a way all sence of sinne, so as by custome men come to iudge of sinne to be no sinne; yea it makes it very naturall to a man, so as such men who at first would haue beene a shamed to haue been seene amongst lewde Company, yet by custome haue gotten such an habite of sinne that they haue growne to bee very
Iere.5.15. impudent and shamelesse, like *Thamar*, who at the first did playe the whoore with a vaile, as being ashamed to bee seene, but afterwards grew more impudent; so many a man would haue blushed to haue beene heard sweare, to bee seene drunk, to bee found in vnchaste company, but through custome, haue growne so impudent, that afterwards would blush at nothing. And when a man takes the chaire of sinne, and sits downe in it, and hath got a custome, and taken delight in sinne, how hard a thing is it for a man to leaue that sinne? Hee that hath got an habite and custome of
Ier.13.25. swea-

swearing, as he growes shamelesse in it, so how hardly doth he leaue it? euen so of drunkennesse, &c. A naile knockt into a post with many blows is hardly pulled out, and sinne often committed, and growne familiar with a man through custome, is hardly left: Custome is like a strong streame, it carieth a man into all sinne with violence: And as a man by continuall labour, so hardneth his hand that it becommeth senceless: so custome in sinne hardneth the heart, that a mans conscience becommeth senceless. This must teach vs to repent betimes. not to suffer sinne to come to such an head, that it is more likely to master a man then a man it: For if thou doest not repent this day, thou wilt finde it harder to repent to morrow, thy selfe groweth weaker, thy sinne stronger: and custome is a tyrant which will hardly be resisted: therefore it shall bee thy wisdome to repent with speed, to delay no longer, but while it is called *to day*, to breake *Note.*

off thy ſinnes, and to turne to God for mercy.

Vſe. 2. Wee are taught hence, that ſeeing wicked men growe worſe and worſe, adding ſinne vnto ſinne, and committing all iniquity euen with greedineſſe, ſo their damnation doth not ſleepe, but they drawe neerer
1 Pet. 4. 3. and neerer their diſtruction: yea, the iudgements of Almighty GOD follow them at the heeles, and in the end will ouertake them. Thus it was with the old world. What an heape of ſinnes had they gathered together
Gen. 6. adding ſinne vnto ſinne, as drunkenneſſe vnto thirſt? But when the meaſure of their iniquity was full, the Lord God was at hand with his iudgements, and they could not eſ-
Gen. 18. cape. This was the caſe of the ſinfull Sodomits, whoſe ſins cryed vp to heauen for vengeance, howſoeuer they might glut themſelues with ſinne, and drinke downe iniquity like water: it was but for a ſeaſon, the Lord would bee no longer prouoked by their wicked and ſinfull liues,

liues, but sent downe fire and brimstone from heauen vpon them; euery sinne doth helpe somwhat to encrease the waight, and to fill vp the measure of a wicked mans iniquitie Mat.12.36. And that God which keepeth a Register of the workes of all men, will one day giue vnto euery man, according vnto his workes. Reu.20.12. And when they shall goe the way of all flesh, they shall then say, *what hath pride profited vs, and what hath the pompe of riches brought vs to?* When they shal see, that al the dayes of their life they haue wearied themselues in vaine, and then shall bee plunged in to irreuokable and intollerable torments. 2.Cor.5.10

This may serue to reproue such, as relying vpon their owne writers, knowledge, strength, and godlines dare conuerse, and keepe company with notorious Atheistes, Papists, Mocke-Gods, Swearers, Swaggerers, drunkards, & so forth. By which meanes it is iust with GOD, they not shunning the occasions of sinne *Vse.3.*

are

are peruerted by them to their owne destruction. And no lesse worthy of reproofe are those kind of men or weomen, that linke themselues or their children in marriage with such as be vile, wicked, prophane, and irreligious; Alasse what agrement is there betweene Christ and *Belial*, God and the diuell, Light and darknesse, a beleeuer and an infidell, to haue such neer coniunction and fellowship with them? How can such escape and not bee polluted with their sinne? And because men and weomen in this match make no better choice, but marry for loue of mony, beauty, or the like, rather then for Religion, Vertue, or for the feare of God, it commeth to passe, that they liue together most vncomfortably, and in great discontentment.

Nor sit in the seate of scorners.

BY Scorners, in this place, are meant such wicked men as are both

both hardned in sinne, and liue a wicked life; such as are become stubborne and rebellious sinners, professing all impiety, contemning God and man, such as beeing confirmed with the long practise of sinne, and a bad life, haue got a habite of sinne, and can doe nothing else but sinne, and despise all good duties, and make a scoffe at all religion.

Hence wee learne this doctrine that this is the propertie of a notorious lewd and wicked man, to make a mocke of all piety and godlinesse, to make a mocke of all religion, and euery Christian duty: And such a man is come vnto a woonderfull height of sinne, and is notoriously wicked and vngodly. So it is sayd that cursed *Cam* mocked his Father *Noah*, and *Ismael* mocked godly *Isaac*; because, as it is like, *Ismael* seeing godly *Isaac* performing some dutie of Religion, Prayer, Thanks-giuing, or the like, hee laughed him to scorne; The Athenians

Doct.2. The marke of a lewd and wicked man.

Gen.9.12.

Acts.17. ans mocked *Paul*, *what will this babler say*? So the Scribes and Pharisies mocked our Sauior CHRIST,
Matt.26. 28. saying, *Haile King of the Iewes*: The Iewes mocked Saint *Peters* Sermon
Acts.2.12. saying; *These men are full of new*
2 Kin.2.22 *wine*: The children of Bethel mocked *Elizeus* the Prophet, saying; *Goe vp thou Bald-head*. This was the
Iere.20.7. complaint of godly *Ieremy*, *O Lord, I am in derision daily, euery on mocketh me*. And as it was, so is it still, and will bee; the world is full of such lewde and wicked men, such mock-gods, that mocke and mowe at all good duties scoffing and scorning all Religion, flowting and mis-vsing Gods faith full Ministers, raile vpon them and reuile them: yea if any man feare GOD, make conscience of good duties, to heare the word of GOD diligently and carefully, to reade, pray in family, &c. And will not sweare with the swearer, drinke with the drunkard, and runne with wicked men into all excesse of ryot: this man shall bee mocked

and

and pointed at, and called by the name of Puritane, and Precisian, and I know not what, and can very hardly endure their company. Now these kinde of men, these scoffing *Ismaels*, and cursed *Chams*, though they seeme to bee neuer so honest and ciuil, yet the word of God paints them out in their colours as the most vile and wicked men that liue in the world, because they contemne and despise, they mocke and scorne Gods word, and those that bee most deare vnto God.

Let all such scorners and scoffing mates take heede, for as they bee most abhominable in the sight of GOD, so they seldome or neuer escape vnpunished. Looke on that cursed *Cham*, scoffing *Ismael*, behold Gods vengeance vpon those two and forty yonkers that mocked the Prophet *Elisaeus*. What became of them that mocked and mis-vsed the Prophets of the Lord! What became of those that mocked and mis-vsed our Sauiour Christ?

Vse. 1.

Prou. 3. 32.

And

Esay. 37. And let men but obserue it, and marke it well, and they shall clearly see some token or other of GODS vengeance vpon the heades of such scoffing wretches: yea, let all such wicked men know that they bee to much their owne foes, in that they hate the godly, mocke Gods Ministers, raile vpon his seruants, they fare the better for them euery day they rise, what soeuer wicked and vngodly men haue and enioy, it is for the godlies sakes: for if it were not for them, their sakes, the Sunne would scarse shine vpon them, the heauens would fall vpon them, the earth would open her mouth and swallow them, the fire would burne them, the water would drowne them, and all the creatures of GOD would arme themselues against them: And therefore the children of GOD (as one saith) are like a peece of corke cast into the Sea full of gayles, the Corke beares them vp, which otherwise would sinke of themselues one

by

by one. Now then what a folly and madnesse is this to hate them, to mock them, and to mis-vse them by whome they fare the beter euery day they rise?

Vse. 2.

Seeing wicked men are so il affected to God and his children, because they loue the Diuell, and bee his vassalls, and these belong to God; Let vs herein be like to GOD our Father, and most vnlike wicked men, let vs loue Gods children, and make much of those that feare the Lord, & let vs delight in their company; for as the former is a signe of a notorious wicked man, so this is a signe of a godly man: *Hee despiseth a vile person, and maketh much of those that feare the Lord.* Psa. 15. 4. Againe: *Hereby we know that we loue God, if we loue the brethren.* 1 Ioh. 3. Againe: *All my delight is in the Saints, and such as excell in vertue.* Such as be religious, feare God, and liue a godly life; These bee to be beloued, be they neuer so poore. It is lamentable to see the course of the world, let a lewde man come into com-

company, that is notorious wicked, an Atheist, a blasphemous wretch, one that laughes at GOD and all goodnesse, a drunkard, or the like: this man shall bee too too welcome, and wee will eate and drinke, and be merry with him. But let a godly man a Prophet of the Lord, a faithfull and zealous Minister come into our company, we are weary of him, we cannot endure his company, he marres all our mirth, wee cannot be merry for him. Thus men say. Oh hell-hounds, and wicked wretches! thou must as well say thou cant not bee merry when God is present: *He that despiseth you despiseth me.* These men onely delight in the diuell, and his curled instruments.

And thus much for the first of the description of a godly man, negatiuely described: *He doth not walke in the counsel of the wicked: He doth not stand in the way of sinners, nor he doth not sit in the seat of the scorners.*

The

The first Psalme.

VERSE. 2.

But his delight is in the Law of the Lord, and in his Law he doth meditate both day and night.

HITHERTO we haue heard a godly man described: First, negatiuely, shewing what euills hee doth most carefully shun and auoide. Now he commeth to his description affirmatiuely, shewing what good things hee doth most carefully embrace and follow.

The description of a godly man affirmatiuely.

1 In this deſcription, firſt note the Chriſtian duty, and holy practiſe of a godly and righteous man; namely to be much, and often in ſerious and Chriſtian meditation.

2 Secondly, the obiect of his ſtudy, not his pleaſures, preferments, or profits, as moſt carnall men doe, which minde nothing but earthly things, but hee is conuerſant in the holy ſcriptures, doth ſeriouſly ſtudy the word of God, his meditation is concerning the *Law*, that is, the heauenly doctrine which ſhews the wil of God and his worſhip, what man muſt and ought to beleeue and doe to eternall life.

3 Thirdly, the circumſtance of times is carefully to be conſidered: for the godly man doth not now and then by ſtarts and fits, like a man in an ague, read, ſtudy, and meditate the word and doctrine of God: but it is his daily ſtudy, and continuall exercise: not that wee ſhould imagine he doth nothing elſe, but the meaning is, hee ſetteth ſome time apart

daily

daily to serue GOD, sometime to reade, some time to heare, and some time to meditate: yea oftentimes he bestoweth some part of the night, when some bee at rest and sleepe, and bestoweth it one Gods seruice, setting his mind one heauen and heauenly things.

First, in that the spirit of almighty God describeth a godly man, not only by leauing and auoiding lewd company, and the counsell of the wicked, but also by liuing well; and framing himselfe to study the Scriptures, and to leade his life thereafter.

Hence I gather this doctrine, that it is not sufficient for the leading of a godly life, which may both please God, and bring comfort to a mans owne soule, not to abstaine from euill, but hee must also doe well; not onely not to doe euill, but to doe good: it is not enough to prooue a man to be a godly man, and a sound christian, that hee carefully shunne and auoyde the lewde counsell and *Doctr. 1.*

company of wicked men: but he must also bee as carefull to meditate in the *Law of God day and night*. And therefore as in this place, so vsually in the holy Scriptures they are both ioyned together: *cease from euill, learn to do well: eschew euill and do good, and thou shalt liue for euer. The Axe is put to the root of the Tree, euery Tree that bringeth not foorth good fruit.* Marke, Christ saith, not onely euery Tree that is barren, and bringeth foorth no fruite, good or bad: nor euery one that bringeth foorth euill fruite: But that *bringeth not forth good fruit, is hewen downe and cast into the fire:* And at the last day the Lord will say to the wicked, *Depart yee cursed*: not for robbing the poore of meat, drinke or apparell, or casting them out of doores, but for want of shewing mercy vnto them. A Christian life doth consist of two partes, so set downe by the Apostle *Paul Abhorre that is euill*, there is one halfe, *And cleane to that is good*, *Rom.* 12.9. there is the other halfe. If any want the

Ffay.1.16.
Psalme.34.
Mat.3.10.
Mat.25.4.

former or the latter, he is but halfe a Chriſtian, and ſo ſhall at laſt come ſhort of a reward: And therefore there is a priuiledge to all the Commandements of God, that where any vice is forbidden, the contrary vertue is commanded: and where any vertue is commanded, the contrary vice is forbidden. The owner of an orchard is not contented that his trees beare no naughty fruite, but if they beare not good fruite, he will hew them downe as fewell for the fire: It is not enough for *Zacheus* that hee bee no more an extortioner: But if hee will become a true conuert indeede, hee muſt make reſtitution of that hee hath wrongfully gotten. Theſe and the like examples makes this Doctrine apparant vnto vs, That for the leading of a godly life, it is ſufficient, that a man doe no euill, *Not to walke in the counſell of the wicked, nor ſtand in the way of ſinners, nor ſit in the ſeat of the ſcornfull:* but hee muſt do good. *His delight is in the Law of the Lord, & in*

Luke.19.8
Iam.2.25.

his Law doth hee meditate both day and night.

This serues to reproue most men in the world, as no godly men indeed, nor sound Christians: for most men doe thinke, if they can say, I thanke GOD I doe noe body any harme, nor say them harm; I am neither whoore nor theefe, I am neyther blasphemer, drunkard, &c. All is then well, they be as good christians as the best, and shall as well bee saued as the best Preacher of them al. Yea but you see here a godly man must not onely abstaine from euill *But meditate in the law of God*, not, only cease from euill, but do good: Looke one the places of Scriptures before named. *Deborah* pronounces a heauy curse against *Neroth*, not for hurting or hindering the people of GOD, but because they did not helpe them against the enemyes of GOD: and so the axe and curse of GOD shall be vpon all those that be not as carefully to do good, as to eschue euill. S. *Paul* professeth that he

hee was a man of an vpright life, and one that was vnrebukeable to the world, and yet profeſſeth that all this was but as *Dung without the righteouſneſſe of* CHRIST, *Philippians.* 3 4. It were good, if our ciuill honeſt men (as wee call them) would conſider this: they ſtand vpon this, they deſie al the world, who can ſay, black is their eie? they ſay no body harme, nor do none: wel, grant that they ſay, (which is impoſſible) though they could abſtaine from all outward euill, as ſwearing, lying, drunkenneſſe, whoring, pride, enuy, &c. So as no man could lay any of theſe to their charge, yet heere is but a halfe Chriſtian, but one part of this life, for hee muſt not onely not ſhun euill, but doe good Not onely to bring foorth euill fruit is damnable, but not to bring foorth good fruit, And in the day of iudgement CHRIST will proceede againſt men, not onely for doing euill, but eſpetially for not dooing good.

Secondly, if such as abstaine from grosse euills be in danger of damnation for want of doing good, that is to say, because they haue not ledde a godly life, bestowed much time in hearing and reading the Scriptures, praying and calling on Gods name, doing workes of mercy and equity to men, how much more those that abstaine from no euill, but breake out into all kindes of wickednesse and prophanenesse. Such as make a mocke of Religion, and sildome or neuer come to heare the word preached or taught, but abound in all kind of sinne and iniquity: If the rich man bee damned that did not giue of his bread to feed the poore, good Lord! what shall become of those that haue takē away the bread of the poore? that all their life haue drunke downe iniquity as it were water, their damnation doth not sleepe: *If these things bee done to the greene tree, what shal become of the dry tree?* In a word, if the not doing of good shall bee punished so seuerely,

as

as we haue heard ; Oh ! what will then become of those whose liues abound in all manner of sinne and impiety, whooredome, drunkennesse, &c. Where shall such sinners as these appeare? If the others which haue seemed to haue been iust and righteous men shall not bee saued : *O consider this yee that forget God, least I teare you in peeces, and there be none that can deliuer you. Psalm. 50. v. 22.* Psal. 50. 22

But his delight is in the Law of the Lord.

THAT is, the godly man, who is truly blessed and happy, doth wonderfully loue, and is greatly affected with the word of Almighty God, and hath exceeding delight and ioy in the doctrine of God, because there is reuealed the will of GOD, whereunto men must be carefull to frame and conforme all their desires, thoughts, words, and deeds, because here-

herein is chalked out and declared, the very high-waye to eternall life and saluation.

Doct. 2. Hence then wee are taught this doctrine, that it is a speciall note and propety of a godly man, to performe Christian duties to GOD willingly and cheerfully, and to make them his delight and ioy.

Indeede it is worthy, yea thrice worthy to be delighted in, both in regard of the Author of this lawe, which is GOD, as also in respect of the authority of it, which is manifold. In regaurd of God the author of it, it is to be delighted in. who is the only true and euerliuing God, *of whom are al things, & we in him.* Secondly, in respect of the authority of the same, containing in it perfect wisedome, truth, iustice, wisedome, mercy, goodnesse, &c. It is called by the Prophet *Dauid, a perfect Law*, to the which if any man shall presume to adde any thing, *God shal adde to him the plagues written in this book, & if a man shal diminish any thing, God shal take away his*

1 Cor. 8. 6.

Psal. 19. 7.
Reu. 22 18.

part out of the Booke of life, and from the holy City. Here and no where else is to be found the true VRIM and THVMMIM, the VRIM, that is *light*, and the THVMMIM, that is, *Perfection*: and the Saints of God in all ages haue esteemed highly of it.

Thus did *Iob*, *I esteemed thy word more then my appointed food* Thus did *Dauid* when he said, *Lord what loue haue I to al thy commandements, al the day long is my study in them.* and *Dauid* shewes his wonderfull loue and account of it, by the names that hee doth giue vnto it, calling it *Doctrine Testimonies, Commandements, Feare, Iudgements, Way, Statutes, Word, &c.* And in another place hee saith, *That it is more to be desired then golde yea then fine Golde*: that it is *sweeter then the honey and the honey-combe.* And this is it which the Lord himselfe doth require, when hee saith: *Heare O Israel, the Lord thy GOD is LORD onely: And thou shalt loue the Lord thy GOD with all thy heart*

with

with all thy soule, & with al thy might. And so the Prophet *Dauid* prayeth, *O Lord, I beseech thee accept of the free offrings of my mouth, and teach me thy iudgements.* And this is the rule which the Apostle Saint *Paul* setteth downe when hee saith: *As euery man wisheth in his heart, so let him giue, not grudgingly, or of necessity for God loueth a cheerfull giuer.* Now that which the Apostle speaketh of Charitie and Almes, may truely bee vnderstood of euery Christian duety when wee pray, wee must pray vnto GOD cheerfully, when wee giue thanks to God, we must do it cheerfully, and so of all other dueties of Gods worshipp layd downe in his word. And indeede this is it which doth put the difference betweene the godly and the wicked, the seruice of the one, and the seruice of the other. *Cain* will come with his Sacrifice aswell as *Abell*, but he brought of the worst, thinking any thing to bee good enough for God, and this hee did very grudgingly: Whereas

Gen 4. 5.

Abel

Abel brought to the best of sacrifice to God, and this he did willingly and cheerfully. And all those duties that are not thus performed, they haue no life nor vertue in them, to give them any grace or acceptance with God. So that wee see that outward profession is not enough to assure vs of our saluation, if it bee not ioyned with sinceritie of heart.

Now where it is said here, that the godly mans *Delight is in the law of the Lord*, there is great reason why the children of God should be thus affected to his blessed word and heauenly doctrine aboue all things in the world, that it should be *sweeter vnto them then the hony and the hony-combe.* Reason. Tit.2.11.

First, because it is the bread of life, *it is the power of God to saluation.* And therefore it is called *the Gospell of the Kingdome*, and *the Kingdome of Heauen*, because it is that whereby men are brought to eternall life, and the Kingdome of heauen. 1 Rom.1.16 Mat.13.44

Secondly, it is the effectuall means 2

and

Ro.10.14 and instrument which the Lord vseth and hath appointed to beget all sauing grace in the hearts of his children, namely, knowledge, faith, humility, obedience, and the like,

3 Thirdly, it is the bread of life, euen the heauenly Manna, whereby our faith is confirmed, and our soules comforted yea it is the staffe whereto we must leane in all daungers, as *Dauid* saith; *I had perished in my trouble had it not beene for thy word: Psal.*119. And *thy rod and thy staffe doth comfort me. Psal.* 23.

4 Fourthly, the word of God is that direction whereby wee may square all our thoughts, words, and deeds, as Psal.119. *Dauid* saith, *Thy word is a lanthorne vnto my feet, and a light vnto my paths* And without this wee can not liue well, but shall wander vp and down as blinde men in the darke.

5 Math.4.4. And last of all, it is the two edged-sword of Gods Spirit, whereby wee must put to flight all the temptations of the Diuell, so as wee cannot repell them, or withstand them, vnlesse

vnleſſe wee bee skillſull and cunning to vſe this weapon.

This doctrine may ſeeme to reprooue the greateſt part amongſt vs as wicked and vngodly, becauſe generally men haue no loue vnto the word of GOD, no delight in this heauenly doctrine, it is not ſweete nor precious in her eyes, but rather it is irkſome and tedious vnto them, it is bitter and vnſauory. It fareth with people in theſe dayes, as it did with thoſe olde people of the Iewes, *vnto whom ſhould I ſpeake and admoniſh that they might heare: Behold, their eares are vncircumciſed, and they cannot harken vnto it, the word of the Lord is a reproach vnto them, and they haue no delight therein. Ieremy 6.10.* Now that men haue no delight to the word of God, which is the very power of GOD to ſalnation, it may appeare. *Vſe.1.*

First, becauſe men and women take no delight in hearing, reading, and meditating on the word of GOD, you ſhal finde a great

number

number that will buy other profane bookes, that will hardly buy the booke of all bookes, the holy and sacred Bible: And if they buy it, yet they spend no time in perusing of it, in reading and meditating of it: Other Bookes are delightfull and pleasant to flesh and bloud: and this is the reason they doe so much desire them, but withall, this sheweth that they bee carnall, not borne anew, for if they were, then would they bestow lesse time in reading and perusing those prophane and vnprofitalbe bookes, and would bestow more time in reading and meditating on this blessed Booke of God; yea, and the small account men make of Gods Ministers, whome the Lord calls his Messengers and Ambassadours; yea, the Angells of the Church.

Vse. 2. Secondly, seeing all the dueties that we owe to God, either of hearing, praying, &c. must be performed of vs, not vpon compulsion, but willingly and cheerfully: wee learne

that

that every action is accounted of by God, not according to the worke it selfe, but according to the affection of the doer. This the Lord himselfe doth teach, when he saith, *This people come neere me with their mouth, & honour me with their lippes, but their heart is farre from me: Esay.29.13* And therefore were their Sacrifices abhomination to the Lord, as hee againe saith in another place, *I can not away with your new Moones.* And this was it made the poore widdowes mite commended above the rest that offered of their superfluity, *Luke.21.* 3.4. *He that shal give a cup of colde water to a Disciple, in the name of a Disciple he shall not loose his reward.* Alas! what is the bestowing of a mite, a brasen token? or what is a cuppe of colde water? are they in themselues any thing worth to merit any thing at Gods hand? No, no, but God acceptetb the manner more then the matter, how they are done, more then what is done. Mat.10.14

Which may teach vs to labour

to haue our affections tyed, that whatsoeuer wee doe in the seruice of Almighty God, may bee done in truth and sinceritie of heart. This was *Iobs* comfort when hee sayd, *O Lord, I haue esteemed thy word more then my ordinary foode?* This was the Prophet *Dauids* comfort when hee could say, *Oh how doe I loue thy Law! it is my meditation continually, Psalme 119. verse. 97.* And this shall be our comfort, when wee shall goe the way of all flesh, that wee can say with good King *Ezechias, Remember O Lord, that I haue walked before thee in truth, and with an vpright heart:* That we haue not beene painted Sepulchres, desiring to bee accounted righteous before men, but within, full of all rottennesse and corruption, but haue laboured rather to be approoued of God,

Oh how ought our hearts and soules to bee inflamed in a holy and godly zeale towardes the word of God, *the law of the Lord* here spoken of, yea wee ought more earnestly to

long

long for the *waters of this well of life*, then euer *David* did for the *waters of the wel of Bethlem*: and when we haue tasted how sweet the Lord is, neuer, oh neuer to deale with the Lord, as the people of *Israel* did, *which loathed the Manna* that was sent them from heauen. But much better shall it be for vs to cry out with the woman of Samaria, *Lord giue me to drink of these waters*: for these waters beeing once tasted of, wil keep a man that he *thirst* not againe, but shall euer be refreshed by the same to euerlasting life. Iohn.4.15.

Vse.3.

Lastly, let vs herein labour to manifest our vnfained loue and liking of the word and Law of God, euen by our obedience thereunto, that wee desire to frame our liues thereafter, to obey the doctrine and word of God in heart and life, to bee reformed by it, and to be conformed to it: CHRIST maketh this to bee the eare marke of those that are his Sheepe, namely, this, *That they heare his voyce and follow him*: And againe: *Hereby shall all* Iohn.10.

men know that ye are my Disciples, and loue mee, if yee keepe my Commandements. So hereby shall men know that wee loue the Law of God, if wee study to keepe it, to obey it in heart and life: But if wee haue in vs no care to liue hereafter, but breake the Law of GOD continually, and rebell against his Commandements: how can we be sayd to loue the Law of God? If a man should say hee loueth the Kings Lawes, and likes them well, and yet should euery day breake them wittingly and willingly, and bee euer playing the Traytor, would not all men condemne him as an hypocrite and a lyer? So, though most men do say they loue the Word of God, and delight in his Law, yet seeing they doe daily breake it, and rebell against it wittingly, and willingly; by swearing, lying, prophaning of his Saboth, drunkennesse, swilling, pride, vncleanenesse, &c. It is manifest they haue no loue vnto it.

Thus

Thus much of the first part, shewing that the godly man is well affected to the Heauenly Doctrine of the word of God, it is the delight and ioy of his heart.

Now in the second part of the Verse, the Prophet *Dauid* sheweth the exercise of a godly man, that as in his heart hee loueth and liketh the word and Heauenly Doctrine of the Law of God, so in his life hee is conuersant in the same, his Meditations are much spent therein, hee is said *to meditate therein day and night*. That is, the godly man doth much muse and, meditate often exercising his minde with calling to minde and remembrance the heauenly Doctrines, comforts, and instructions of the Word of God, and this hee doth not slightly and carelessly, but seriously and with good aduice, and to this end doth euermore set some time apart euery day, morning and euening, two times a day at least, for the performance of this godly dutie.

Doth meditate day and night.

Doctr. 3. The Law of God is a godly mans chief delight.

HEere wee see still, that a godly man, and one that shall bee truely blessed, the LORD requireth that he be no stranger, and such a one as sildome, or neuer, searcheth the Scriptures, but that he be much and often exercised in the holy and serious meditations of Gods law, in the diligent searching, perusing, and particularly applying of the heauenly doctrine of the word of God. And indeed this is here set downe as a true fruit of our loue to the word, as the loue of the word is made a true fruit of a godly man: for as it is impossible a man should be truely religious, and feare God, and yet haue no sound loue nor delight in the word of God; so it is likewise impossible a man or woman should truly loue the word of God in their heart, that sildome, or neuer, bestow any paines in the serious and earnest *meditation* of the same. *Dauid* calls God to witnesse,

nesse, that the loue he bare to the law of God, was exceeding great; when he said, *O how doe I loue thy Law*; And in the same verse hee seemes to proue the same to God, *it is my meditation continually*: which indeed is a note of true loue, to bee euer thinking of the thing beloued. Ps. 119:97.

And in very deed, the carefull and diligent study, the often and earnest *meditation* of the word of GOD, is the very life and strength of all our worshippe and seruice of God: for if men should reade much, and neuer meditate, it would doe them no good: if men should heare much, and often, and neuer *meditate*, they should be little the better. If men should pray much and often, and neuer meditate, they should finde small comfort. If men come often to the Sacrament, and doe not before and after *meditate* of the Couenant of grace, they should not receiue much good thereby: so that you see this *Meditation* is all in all, it puts life to our reading, hearing, praying, receiuing;

uing; and wirhout it all our reading, hearing, praying, and receiuing, will stand vs in small stead.

For without this *Meditation* this Law, which is the word of God will, either in time bee forgotten, whereby wee shall become vnmindfull of it, or else it will prooue as a Talent hid in the ground, vtterly vnfruitfull vnto vs: for this *Meditation* indeed is the third steppe of a true conuert. The first is to heare the word of God readily: the second, to remember it diligently: and the third, to *meditate* one it seriously, and this is compared to the *chewing of the Cud*: *Deut.* 14. 6. 7. which is neuer found in the vncleane, but in the cleane beasts.

True it is, that hearing and reading the word, will beget knowledge, but *meditation* is the especiall meanes to worke vpon the affection, for else all our knowledge shall onely bee in generall, idle and swimming in the brayne, which may well bee called brayne-knowledge, but no heart-knowledge: but by

serious *Meditation* wee doe apply that wee heere to our owne selue in particular: laying the Doctrine to our owne hearts, applying it to our selues, to comfort our sad soules, to humble them for our sinnes, and to square our liues thereby, that we may in all things keepe a cleare conscience before God and man. The Lord giues *Iosua* a straight charge to doe this: *Let not the Booke of the Law depart out of thy mouth: But meditate therein day and night: That thou maist obserue & do according to al that is written therein, for then shalt thou make thy way prosperous and thou shalt then haue good successe*, *Iosua*. 1. 8. and *Deuter*. 6. *verse*. 6. 7. 8. And thus the seruants of God haue bin much exercised in meditation, and thereby haue growne wonderfull, not only in Knowledge, but in Practise, as we may see in *Dauid*, *Ps*. 119. who tooke great delight in Gods Lawe, and made it his *meditation* continually. And of *Isaac* it is reported, that hee went out into the fieldes in the

euening

euening to meditate, *Gen.* 24.

Vse. 1. This reprooues the common fault in the world, that most men vtterly neglect this duety, sildome or neuer settle themselues to meditate in the Lawe of God, and his heauenly doctrine. It is hard to finde a man or woman that makes any conscience of this duetie, to set themselues aparte, and set themselues in Gods presence, to call to minde, that they haue heard and learned, to apply it to themselues in particular, to humble them, or to comfort them. And this is the cause why most men hearing, and reading, so much as they haue, yet profit so little in knowledge, faith, repentance, and obedience. They can be content to heare the word preached and taught, and it may be, now and then to reade a Chapter: but, to thinke vpon it, to ruminate vpon the word of GOD, and as it were to chew the Cudde, to call the same to minde againe, to apply it to themselues, to labour to profit by it: this they cannot endure,

this

this they care not for. For if men did carefully meditate of the things they heard and read, how could they bee so ignorant in Gods word as most be? So voide of Knowledge, Faith, Repentance, Humility, Zeale, Patience, and the like gifts and graces, which accompany godly and holy *meditaion*? For bookes of statutes men will not only haue them in their houses, but at their fingers end: but Bible they haue none: And if they haue, it lyeth vpon the deske or Table, and they read it not. And if sometimes they read, yet they neuer meditate thereon.

This may admonish all men, as they loue their owne soules, to make more care and conscience of the performance of this duety, to call to minde that wee doe heare or reade, to thinke and muse vpon it, to chew the Cudde, to lay it to heart; yea, and to apply it to our owne soules and consciences in particular: This is like the rumination or chewing of the Cudde to lay it to bee found only Vse.2.

onely in the cleane beasts, whereas they which chewed not the Cudde, were vncleane: This is the marke and property of a godly and *Blessed man*, where as the not doing it, is the marke of a wicked and vngodly man Let vs then remember that we make the Word of God our Meditation continually. Many men meditate much, some in one thing, and some in another, as they are led by fond affection: some thinke of honours, some of pleasures, some of riches, some of one thing, and some of another. And of these they doate and dreame, talke, and speake continually. But heere wee are taught another lesson, namely, that our mindes must especially be set vpon the word of God, that must bee our delight, and the ioy of our heart.

Deut. 14. 6. 7.

3. Point.

The last point in this Verse, is the Circumstance of Time, namely, not by fits: But the godly man keepes a continuall course in the study and meditation of the word of God, so as he setteth apart some time for the worship

worship and seruice of God, at least twice a day to meditate and study in Gods Booke.

Hence wee learne, that euery one that will liue a godly life, and so please God, that hee may find comfort to his owne soule, and bee blessed in the ende, must set some time apart euery day for the worship and seruice of God, to reade, pray, and meditate: and at the least twice a day to call vpon his Name, to reade the word of God, and to study therein. This is that the Lord commandeth his people to offer vnto him euery day, *the morning and the euening sacrifice*, at the least twice euery day, they were commanded to worship God: and so the holy Patriarches were wont to worship GOD morning and euening. So wee reade in *Gen.*24. 63. That godly *Isaac* went out into the fields in the euening to pray or meditate, to make himselfe fit to pray. And, *Iob rose vp early to offer sacrifice, & called his family together*: and this did *Iob* euery day: and

Doct.4. A godly man sets some time apart euery day for Gods seruice.

Iob.1.5. Acts.10.2.

Dauid

David in many Psalms shewed that he did set sometime apart euery day to worship God, in praying, reading meditating, &c, *Cornelius worshipped God continually*, that is euery day, according to the rule of the Apostle, *Pray continually*. And that we should not be weary of well-doing, Christ spake the parable of the vniust Iudge and poore widdow to this end, that we ought alwayes to meditate, pray, &c. and not waxe faint and weary, *Luke*. 18. 1. The meaning is not that men should leaue their callings and other businesse altogether, to attend vpon hearing, reading, meditating, &c. but that wee should bee much and often in meditating, in prayer, in reading, &c. and in performing these blessed duties vnto Almighty God. And at the least, three times a day, to pray and call vpon the name of God: In the morning when wee doe rise, to giue vnto God hearty thankes, for keeping vs the night past, and to craue for a blessing at his hands ouer the day following:

1 Thes. 5. 32

At

At noone againe, euen when we receiue his good Creatures: And at night when we goe to rest: And this godly practise the word of God prescribes vs, and the examples of the godly doe teach vs: *Daniel* prayed three times a day vpon his knees to God and prayſed him, as his manner was, though the King had made a ſtrict Law againſt it. *Euening, morning, and at noone, wil I pray vnto thee.* *Pſal.*55.17. And againe, *Seuen times a day will I prayſe thee.* *Pſal.*119.164 That is, many times. For the morning, *Early in the morning wil I direct my prayer vnto thee*: And thus did *Abraham, Iſaac, Iob.* Secondly at noone or mid-day: ſo did *Peter*; *Peter went out to prayer about the ſixt houre*, *Acts* 10.9. That is, about twelue of the clocke, or noone-tyde. Thirdly, at night, in the euening when wee goe to bed to take our reſt, wee muſt then remember likewiſe to render the Lord thankes for the comfort of the day, and to craue his bleſſing for that night. Neither is this all, but

Dan.6.10.

Gen, 22.2.
Iob.15.

Gen.24.
Pſal.139.11
Pſa.19.5.
Mat.13.23
Eſa.28 3-4

but in the night time when sleepe is departed from a man, and nature is sufficed with rest, he doth euen then call to minde the heauenly doctrine of the word of God, and doth muse and meditate therein, as the Text sayth here, euen *day and night*. For God which hath bounded the day with the night, hath set no bound to a godly mans meditations. It is nothing to be, first, *one that heareth the word*: secondly, *one that receiues it*: thirdly, *with ioy*: if fourthly, it shal be but *for a time onely*, if he shall not also continue, and constantly perseuer *to meditate therein day and night*.

So as wee see this is our duety, to set some time apart euery day, to worship God, as to heare, reade pray, meditate, &c. we see men doe set apart, depute, and ordaine some certaine time euery day, for the food of the body, at the least twice a day, to eate and drinke, how much more then should wee bee carefull for our soules euery day, to reade, meditate and to pray? Of all the time we spend

in

in this world, none will bee more comfortable vnto vs in death, when wee shall goe the way of all flesh, then that which wee haue bestowed in the seruice and worshippe of Almighty God.

There is not now one houre spent in the seruice of God, but will then minister cause of ioy and reioycing: neither is there now one houre spent in the seruice of sin and of Satan, but the remembrance thereof will then be a terror vnto the soule, *Oh that men would be wise, then would they vnderstand this, they would consider their latter end.* Deut. 32. 29.

Vse 1.

This seemes to reprouue the common carelessnesse of the world, most men & women spend all their daies in delights and vanities, in sports, and pastimes, in scraping and raking to gather the things of this life, and in the meane time finde no time at al to serue God, that in twenty foure houres hardly can spare one to serue God, one to read, heare, pray, meditate; yea, how many be there that

neuer open their Bookes to read one Chapter in the Bible all the Weeke long: How many bee there that neuer spend one quarter of an houre in meditation, which neuer call vpon GOD from Sunday to Sunday; doth not this proue men to bee carnall and vngodly? Do not these men do nothing of conscience, or with delight and loue to GOD and his worship, but al for fashion sake, or for feare of the Law? What difference is there betwixt those men, who sildome or neuer call vpon the name of GOD, and the beast they ride on? The beast arises in the morning out of his den and stroakes himselfe, goes to his meate and so to worke: Euen so doe they neuer call on the name of GOD. In this thing wherein doe such men differ from a very beast? How can such look for any blessing from God vpon their labours? Yea, how can they chuse but feare some fearefull Iudgment and curse of GOD to ouertake them? And no doubt the cause why many ride and run earely

and

and late (and do not call one God for a blessing vpon their endeuors (cannot prosper and thriue in the world: No, God sends sometimes iudgements, plagues, and punishments vpon them, and all for the neglect of this godly and Christian duety, it is iust with GOD both to crosse and to curse both them and there labours. Psalm. 14.

Againe, by the rule of this doctrine they are no lesse to bee reproued, who can bee content now and then to heare, reade, pray, and meditate, &c. But this must bee at there leisure, when they haue nothing else to doe; but to keepe certaine times Morning, Noones, Euenings, to leaue all sports, pastimes, delights, and businesse to goe to GOD and serue him, and call vpon his name, they cannot abide that, they will not bee so tyed and remayned; but as the man in the Gospel, when CHRIST called him, first hee must goe bury his father: and him that would goe *Bid his frindes fare-well.* *Note.*

So many could bee content to serue God, and to pray vnto him, but they must keepe their frindes company: or as those that were bidden to the feast; One hath his oxen and gaine to hinder him, another his wife, his pleasures and delightes, which hee is married vnto, and so can finde no time to serue God, euen the least thing in the world is matter sufficient to hinder them from seruing of God, these men shewe that they finde no comfort at all in the seruice of Almighty God, no good, no fruit, no benefit: for if they did, they would not be such strangers vnto it.

Vse 2. Let euery one bee exhorted and stirred one to this duety, if wee haue not begune, now to beginne, and in the feare of the Lord to imetate Gods children, as *Dauid* and the rest. Let vs set some time apart euery day for the word and prayer, else wee shall neuer prooue our selues good Christians, else wee should neuer finde true comfort, else we can neuer looke

looke for Gods blessings vpon vs: let vs then set apart some of our idle time that wee bestow in talking, in walking, in playing, in vaine delights, or else idlely, and bestow it on Gods seruice and worshippe, in hearing, reading, praying, meditating, &c. *Dauid* earely in the morning preuented the day light, yea at mid-night would hee bee so busied. The Eunuch in his iourney was reading the Scriptures. Let vs then neuer arise in the morning, or goe to bedde, but as duely let vs euer bee mindfull of this duty. Let vs not mispend our precious time. Let vs (I pray you) consider why wee liue here in the world, not to spend and consume our time in toyes and vanities but to serue God, and to seeke for comfort and saluation vnto our owne soules: Let vs therefore so spend it as we may haue comfort in the end.

Last of all, wee are here exhorted to be very carefull, after we haue begunne a good course in godlinesse, *Vse. 3.*

to perseuere and to continue in the
same *Day and Night*, euen vnto the
end; not onely in the day-time of
prosperitie, but in the night-time of
Ps.139.12. aduersity, for vnto GOD *The day*
and night are both alike: Many make
a faire beginning, but the end is very
Luke 9.62. fearefull and dangerous: Many lay
their hands to the Lords plough, but
in the end they looke backe. *Lots*
wife seemes as forward as her husband: shee goes out of Sodome as
well as hee, shee takes her Iourney
with her husband, but shee did not
continue and holde out to the end;
but lookes backe contrary vnto the
commandement of GOD, and so
was turned into a pillar of Salte:
And shee beeing made a spectacle to
all back-sliders: our Sauiour putes vs
in minde of her, when hee saith;
Luk.17.32 *Remember Lots wife*, And *Paul*, when
hee had preached the Resurrection
of CHRIST, *Agrippa* sayde vnto
him: *Thou perswadest mee almost to*
Acts.26.28 *become a Christian*. But there he stayed and rested and would proceed no
further

further. These are fearefull examples, It had beene better for such, *They had never known the way of righteousnesse*: for indeed a Christian race there is no standing at one stay, for not to goe forward in religion is to goe backward. 1 Pet. 2. 21.

And thus much for the description of a godly man affirmatiuely, shewing what he doth carefully embrace and follow: *But his delight is in the Law of the Lord, &c.*

The first Psalme.

VERSE 3.

He shall bee like a Tree planted by the Riuers of waters, that wil bring forth her fruit in due season, whose leafe shall not fade, so what soeuer he shall doe, shall prosper.

HItherto the Prophet *Dauid* hath described vnto vs a godly and righteous man, such a man as is truely blessed: both negatiuely shewing what bee the euills hee must carefully shunne and auoide, as also affirma-

affirmatiuely, by theſe vertues and holy duties which hee doth carefully embrace and follow.

Now in this verſe the Prophet proceeds to ſet out the happineſſe of a godly man, or wherein his happineſſe doth conſiſt. And this doth he, firſt by ſimilitude, comparing him vnto a pleaſant, fruitfull, and flouriſhing tree: ſecondly, by that bleſſed ſucceſſe God giues vnto a godly man in the end of this verſe.

Wherein the godly man is bleſſed. Parts of the verſe.

The precedent part of the verſe, the ſimilitude it ſelfe, it hath in it theſe parts.

Firſt, whereunto the godly man is compared *to a Tree*.

Secondly, the nature of this Tree is diſcribed, not euery common or triuiall Tree, but ſuch a Tree, which for the originall of it, *planted*; ſecondly, for the ſituation of it; *by the riuers of waters*: thirdly, for the proprietie of it, *that wil bring forth her fruit in due ſeaſon*: fourthly, by a contrary property, *whoſe leafe ſhall not fade*.

Firſt then, obſerue by this ſimili-

tude,

litude, that man is compared to a Tree, and in three things especially, the shape, the growth, and the state of a tree.

Man like to a tree.

I In Shape.

Man may well bee compared to a tree in respect of his shape. For as a Tree consists of the root, the stock and the boughes, or branches, euen so doth man this mysticall tree. He hath his head which is the root, and haire as small roots, his body as the stocke, and his armes and legges as so many boughes, and fingers, and toes as lesser twigges: Onely the difference betweene the naturall tree, and man this Mysticall Tree is this: The naturall tree is rooted in the earth, receiuing as *Esaus* blessing the *Fatnesse of the same*; but man, this *Heauenly plant*, deriues not his iuyce and nourishment from the fatnesse of the earth but from Heauen aboue, according to Gods wise disposing of his roote, which is aboue not below; and therefore are wee exhorted by the Apostle to set our affections on heauenly things, and not on things

Gen. 27. 28

thinges here bestow, for we through Christ, are made partakers of the diuine Nature, in heauen therefore must our conuersation be. 2 Pet. 1. 4.

Secondly, man may be said to bee like a Tree in respect of his growth; for a tree at first is flexible by nature and so by degrees, a little and little, growes to be stronger and stronger, till it come to perfection, and then again begins to wither & and dry vp; so fareth it with man this mysticall Tree, while hee is in the state of infancie, he is a tender twig, and his minde is as flexible as a twig: easily inclined to vertue if hee bee accordingly educated, or else to vice if the same to be neglected: an exellent caueat to all parents and gouernors of youth, that they take a due time of correcting and educating of these tender plants; namely, to bend the tree while it is a twig, for if it be suffered it will grow to be cureless: And as man is like to a tree in respect of his infancie and tender age, so in respect of his decrtepit old age; for when

2 In growth.

when the Tree is once come to his perfection in growth, it then decays and declines: so fareth it with man, let him seeme to bee as tall and as straight as a Cedar Tree, he must become a shrub againe, and stoope to age. For mans life is well compared to a day, whose euening will most certainely follow his morning, vntill the night of death cause him to sleep in the graue: For as *there is a time to be borne so there is a time to die*. Be it, that thou now seemest to bee as strong as the Oake, and as tall as the Cedar, as flourishing as the Bay tree yet at last rottennesse will creepe into the strongest Oake, and strength and talnesse will bee abated in thee, *when the keepers of the house shall tremble, &c.*

Eccle. 3. 1.

Eccl. 12. 3

3 In State.

Thirdly, man may be compared to a tree in respect of the state of a Tree, and that diuers wayes.

1.

First, as the tallest Cedar is in greatest danger of winds and weather: Euen so the man that is tall, either in place of authoritie, riches, honour,

honour, or the like, is most subiect to the assault of Satan, and the rage of wicked: And men of such excellent places in Church or Commonwealth, are more subiect to changes, disfauours, to enuy, insurrections, poysonings, murtherings, as to so many raging winds, whereas those that with little *David*, *Tend the ewes great with young*, are free from these assaults.

Loca quæ alijs celsa, ipsis prerumpa videntur. Seneca.

Secondly, it is commonly seene the more euill the Tree is, the lesse fruitfull. So fareth it with man naturally, vnlesse men be seasoned by grace, riches, honour, dignitie, or the like, are great occasions of an high minde, and a high minde is like vnto a mountaine, which the higher it is, the more barren it is. Whereas if hee bee meane, and humble of Spirite, hee may fitly be compared to the vallies, *which are euer fruitfull*, and as the Psalmist saith, *Stand thicke of corne*: For humilitie is the ground-worke of Christian vertues, and pride the roote of all euil,

euill, and the queene of all vice.

Thirdly, and lastly, the end of euery tree is to become either timber for bulding, or fewell for burning: So fareth it with Man this misticall tree; when death commeth, which is Gods Axe by the which hee doth cut vs downe, he becommeth either timber for the Lords house, *when this earthly Tabernacle shal be destroied, to be a bulding, not made with hands but ternall in the heauens*: or else alasse but fewell for the fire of Gods wrath, euen in *Tophet*, were there is fire and much wood, and where the Lords wrath, as the bellowes, shall neuer cease blowing and kindling the same.

It is here first of all to bee noted that the Spirit of God sets out the happinesse of a godly man, by comparing him to a Goodly greene Tree. Hence wee learne, first o fall that it is not onely lawfull but a commendable & profitable kind of teaching for Gods Ministers to illustrate pointes of doctrine by similitudes and comparisons,

parisons, so that they bee familiar and fit to make the people conceiue what they teach, and to raise comparisons from the ploughe and plowshare, to that end, that euen the simplest in a Congregation may vnderstand what is said, and what is taught. This was the course of the Prophets from time to time in their sermons to the people. This was the course of our Sauiour himselfe, who in all his Sermons vseth both Parables and similitudes, comparing good men to good Trees, and bad men to bad Trees, comparing himselfe to a Vine, the father to a husbandman, vs to branches; himselfe to a shepheard, wee to sheepe, and the word to twenty things: as seed, Mustard-seed, &c. to teach all those that are Gods Ministers, that when they preach vnto their people, that they lay not vp their speech in a mist of words, but so to deliuer it as that the meanest and shallowest amongest the hearers may vnderstand it. Thence came the profession of *Paul*,

Iohn. 15.
Mat. 13.
Iohn. 10.
Mat. 3. 10.
Luke. 8. 4.

Wee

we preach not our selues, but Christ Iesus our Lord. 2 *Corinthians* 4.5. And hence came that worthy resolution of his, *I had rather in the Church to speake fiue words, &c. that I might instruct others, then ten thousand words in a strange tongue,* 1 *Corinth.* 14.19.

In which words by strange tongue, we are not simply to vnderstand *Hebrew, Greeke, Latine, &c.* but by speaking of the mother-tongue in a strage manner. Preachers are fitly compared to a Nurse; a Nurse doth halfe chew the meat to the little on, and doth babble vnto them in their owne stammering tongue: so must Preachers proportion their Doctrine to their hearers capacity, and fit his tongue to their vnderstanding.

This may serue to reproue such kinde of Preachers, who seeke not to preach CHRIST crucified, but preach themselues, euen such as in handling the word of God, and preaching the Gospel, seek to shew their owne learning, wit, art, and memory, and so indeed preach not Christ, but them-

themselues, like the old Pharisies' *Loueing the praise of men more then the praise of God*: But what, shall *Dauid* the Prophet of the Lord, or rather the Spirit of God in him, stoope so low as to speake to the vnderstanding of all men, by similitudes, comparisons, and the like: And shall sinfull man, a worm of the earth, exalt himselfe aboue God, to seeke only to tickle itching eares with the words of mans wisdome?

Vse. 2. Seeing Gods Ministers must bee faithfull Teachers of the truth of God. and must deliuer the same in the plaine euidence of the spirit, not with the enticing words of mans wisdome; This serues to direct the hearers in the arte of Hearing: They must submit themselues to Gods ordinance, and be ready to know the will of God, we must not haue itching eares, that are not able to suffer wholesome doctrine, like the Gentiles who despised the preaching of the apostles, because it was not stiled with mans painted eloquence,

1 Cor. 1. 21. esteeming it foolishnes. What is this but to stint the spirit, and to teach the Lord to speake? prescribing the Minister what hee shall say, and restraining our hearing what wee will heare? What then will follow but that we shall heare without fruit, and the word to be vnto vs onely a sauor of death vnto death.

Doct. 2. Double vse of all the creatures of God.

Hence we obserue heere a second point of doctrine, that seeing the Prophet compareth a godly man to a *Tree*; That of all the creatures of God there is a double vse, one Naturall, the other spirituall. As a *Tree* in nature signifies such plants of the earth as bring foorth fruit according to their kinde. Now besides this naturall signification, it serues to put vs in minde that wee ought to bee; namely, fruitfull *trees* in the Lords Orchard. lest if wee be barren or bad, we proue fewell for the fire. A man hauing a *tree* in his Orchard, if it bring forth nothing but leaues, he will cut it and prune it, and dung it; but if after all this cost and labor it

Math. 3. 10

it remaine still barren, hee will then hew it downe as good for nothing but fewell for the fire. Heereby wee may see how God will deale with vs: Wee bee all *Trees* heere planted in the Lords orchard, hee doth water vs with the preaching of the word, he cuts vs and prunes vs. Now if after much cost and labour wee shall remaine barren still, if the Lord come three or foure yeares, and still no fruite will bee found, hee will then bethinke him to stub vs vp that we couer not the ground. So by sowing of corne into the ground to maintaine mans life, our *Sauiour* leades vs to consider of another thing: for as the sower castes his seede abroad into sundry sorts of ground, and they according to their nature, bring forth fruite accordingly: Euen so the Minister of the word, scatters and sowes the seede of Gods word into the ground of mens hearts, and as they be prepared, so they bring forth fruite: So by a weauers shuttle wee see the shortnesse of mans life, gone

Esay. 5.
Luk. 8. 4. 5.

in a moment. Doſt thou ſee how the wind driues the chaffe and duſt of the earth about, giuing it no reſt vntill it bee cleane diſperſed away? Oh conſider then how the curſe of GOD ſhall follow and torment the wicked and neuer let their ſoules bee at reſt, till it conſume them. Doſt thou lie downe into thy bed euery night? oh remember that thou muſt ſhortly lie downe in thy graue be couered with duſt, and therefore prepare to die in the Lord. Doſt thou ſee the beautifull graſſe and herbs of the earth, cut downe and wither away? ſo thy beauty and riches ſhall fade and periſh. When thou ſeeſt a ſtinking carion, there behold a picture of thine owne ſelfe, for no carion is ſo loathſome to man, as a rebellious ſinner to God. Doſt thou put on thy cloaths to couer thy nakedneſſe? Oh labour for the precious robes of Chriſts righteouſneſſe, *That thy filthy nakedneſſ doe not appeare.* Doeſt thou but waſh thy hands in water, oh labour for the bloud of Ieſus Chriſt,

Verſe 4 of this Pſalm.

Eſay, 69.

Reue 3.18

to

to waſh away the ſpots of thy ſins? Doſt thou but ſit downe to eate and to drinke to nouriſh thy body, without which it could not liue: Oh conſider that thy ſoule doth much more ſtand in neede of the bread of Liſe, the food of thy ſoule? Doſt thou ſee ſometimes brimſtone burning: Oh conſider and quake for feare of the dreadfull iudgement of God vpon *Sodome* and *Gomorah*, that were burned with fire and brimſtone: and how all ſinners ſhall haue their portion in the *Lake of fire and brimſtone?* Doeſt thou but take a booke into thy hand, and open it leafe by leafe: Oh conſider, that the time will come when the *Bookes of thy conſcience ſhal be opened*, wherein all thy ſinnes are written one by one, and thou ſhalt then receiue according to thy works. And thus wee ſee that of all the creetures of God, there is a double vſe to be made of them: The one Naturall, the other Spirituall; one Temporall, the other Eternall.

Pſal.51.15

Gen.19.

Reue.20.

He ſhall be like a Tree planted by the Riuers of water.

THis part of the ſimilitude doth ſignifie vnto vs our implanting and ingrafting into IESVS CHRIST his myſticall body, by the worke of GODS ſpirite, and by the meanes of a true and liuely faith.

This word *planted*, it is a metaphoricall ſpeech and borrowed from the practiſe of husbandmen, who firſt take vpp their plants out of the nurſery or place where they firſt ſpring vp, and then *plant them* in the Orchard or Vineyarde; ſo fareth it with man this *heauenly Plant*. And the compariſon holds good in diuers things.

Firſt, for the circumſtances of *time*
1 when the plants of the earth are thus remooued, and that not vſually in ſommer, when the heate of the yeere is vp, and the ſap is gone vp into the plant, but in the winter time

time this is vſually to bee ſeene for the moſt part. Euen ſo, the time in the which the Godly man is planted, it is in the Winter time, that is, the time of ſorrow and ſore afflictiõ: not in the Sommer of peace, when all things outwardly may ſeeme to go well with a man, and he ſaith peace peace: but when God doth giue vnto a man the ſight of his ſinne, and lets him ſee the reward of ſinne, euen eternall death: Oh, when a mans ſins doe thus muſter themſelues before him, and againſt him; Oh this Winter time, this time of afflictiõ and ſorrow: now is the ſeaſon of the remouing of his heauenly Plants *Man.* Rom. 6.

Secondly, as a Plant is remoued, not when it is fruitfull, but remoued to that end it may bee fruitfull: So fareth it with man his Myſticall Tree: Wee are not fruitfull by nature before ſuch time as wee are *planted* and ingrafted into Ieſus Chriſt, for till then wee bring forth nothing but bitter and vnſauory fruite: but

wee are planted to that end wee may bee fruitfull, and being once in Christ, we shall then as liuing *Plants* of that *liuely Stocke*, bring forth fruit incontinently.

In particular, this planting hath in it two things,

1 *Plucking vp.*
2 *Setting downe.*

The plucking vp shadowes out vnto vs three things in the conuersion of a sinner.

First our separation from the world; hee cannot bee in Christ that hath his rooting still in the earth, amongst the men of the world: and therefore, as wee haue heard before we must be carefull, that *We walke not in the counsel of the wicked, nor stand in the way of sinners, nor sit in the seate of the scornefull*: They are as so many noysome shrubs that will bee ready to fret the tender *Plants* of the Lord, and to annoy them, and therefore we must bee remoued from amongst them, that is, must haue no seacret societie with them.

Secondly,

Secondly, it ſignifies our deliuerance from the power of originall ſinne thus: For as a *Plant* once remoued receiues no more iuice nor nouriſhment from the ould earth from which it is remoued, but from that ſoyle into the which it is planted: So fareth it with this heauenly *Plant*, being regenerate and ingrafted into Ieſus Chriſt, there will follow ſuch a change of will, affection, vnderſtanding, and the like faculties of ſoule and body, that whereas before they were altogether earthly, carnall and vaine, ſo now they mind heauenly things, being Sanctified by the Spirit of Grace: and the power of Nature, that is, that old ſap of ſinne, being done away. Roman. 6

Thirdly, it ſignifieth a Chriſtian mans ſorrow for ſinne: for as no *Plant* can bee remoued from one place to another, but the axe, and other inſtrument, of the Huſbandman, muſt bee laid vnto it, and many a roote muſt bee cut off before it can bee remoued

remoued: So fareth it with man this *Heauenly Plant*; the Lords Husband men, which are his Ministers they must bring the Axe of GODS Word, and lay the same to the roote of our consciences, and we must haue many an vnprofitable sprout of nature cut off, before wee can be taken out of nature, and ingrafted into Iesus Christ; the rootes, that is thy affections, that haue taken such deepe rooting into thy profites, into thy pleasures, and the like: All these must bee cut off before thou canst be planted into Christ.

Doct. 3. All men that are not ingrafted into IESVS CHRIST are miserable.

Hence marke, in that the Prophet *Dauid* compares a godly man thus to a Tree, not wilde but *Planted*, and that by the *Riuers of Water*, and that this is a signe of our insition, or ingrafting into CHRIST his Misticall Body whereby wee are made Members of the same. Hence I say wee are taught that all men out of CHRIST are miserable, onely they be blessed that bee vnited vnto IESVS CHRIST, and ingrafted

ted into his miſticall Body. Our Sauiour ſpeaketh of this when hee compares his Father to a Husbandman, himſelfe to a Vine, and all of vs to branches: Now hee ſhewes, that thoſe that bee not ingrafted into him, that they bee but dead and withered boughes, and therefore they muſt be burned in the fier. We are all by nature wild Olives, that bring forth nothing but ſowre and vnſauoury fruit till wee bee transplanted by the ſpirit of GOD, and ingrafted into the ſweete Olive IESVS CHRIST. Wee ſee this plaine by common experience, take a ſcione from a Tree, and vnleſſe it bee ingrafted into another ſtocke, it will die and neuer beare fruit: So, vnleſſe wee bee grafted into IESVS CHRIST by faith, and the ſpirit of GOD, we muſt needs wither and come to nothing, but proue fewell for the fire of GODS vengeance. And *Paul* ſhewing the eſtate of all men by Nature, out of Chriſt, ſaith; *that wee are all dead*

Ioh. 15. 1. 2
Rom. 11.

Epheſ. 2. 1. 2. 3.
Iohn. 5. 6.
Iohn. 8. 35.
Rom. 3. 13.
Epſe. 4. 18

in

Ioh.3.3.5. 1 Cor.4.4. 2 Tim.2.26 Iohn.8.33.

in trespasses and sinnes; The children of wrath; yea the very vassals of the Diuell, and limbes of Sathan, heires of GODS vengeance and eternall damnation, *wee are without GOD in the world, strangers from the commonweale of Israel*, in a cursed and damnable estate. *Vnlesse a man bee borne anew hee can neuer enter into the kingdome of heauen.* Yea, the Diuell is called the God of the world, because all men, by Nature, are his vassals and slaues, hee raignes and rules in them. Wee are in the Diuels clawes, and taken in his snares to doe his will. This is the common slauery of all, high, low rich, poore, noble, and simple. Let men boast neuer so much in outward respects, as sometimes the Iewes did, *wee are neuer bound to any*, yet vntill the sonne of righteousnesse Christ Iesus do make them free, this is their captiuitie. We reade in what an intollerable bondage the people of Israel weare in, in Egypt vnder *Pharaoh*: But it can no way figure out vnto vs the misera-

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ble slauery and bondage that euery man is in vnder the Spirituall *Pharaoh* Sathan; for here the soule, the will, the affection, and all are captiued and held in his snares, *To doe his will.*

The vse hereof may serue to humble vs, and to cause the lofty to strike saile, which ioy so much in outward things, riches, honour, beauty, strength, authoritie, &c. Alasse! what of all these when in the meane time thou thy selfe art but a slaue vnto sinne and Sathan, a dead and withered Tree, Reserued for the fire of GODS wrath, eternall death it thy sureft inheritance: If thou hast thy right what canst thou except but the fire of hell? It is Natures desert, and that which Nature doth ayme at: Why art thou then (O man) so secure when thy sinnes haue cast thee into such a dismall estate: Oh let vs labour to come out of it, let vs not suffer our eyes to sleepe, nor our eye-lids to slumber till wee haue got the assurance that wee are taken out *Vse. 1.*

out of the state of nature into the state of Grace, and to be by faith ingrafted into this true stocke Christ Iesus.

Vse. 2. Secondly, this shewes that all those that liue and die in the estate of Nature vnregenerate, not borne anew, not ingrafted into IESVS CHRIST, must needs perish and bee damned for euer. The Apostle shewes that all men by Nature bee starke dead in trespasses and sinnes, and that all by Nature are the children of wrath, as well as others; high, low, rich, and poore; olde, yong, learned, and vnlearned: This is that our Sauiour saith, *Vnlesse yee repent ye shall all perish.* And againe, *If any man abide not in mee, hee is cast off as a withered branche, and men gather them and cast them into the fire, and they burne*: Oh! how should this admonish all men to looke about them: It is wonderfull to see how men goe on from day to day, securely in their sinnes, and neither thinke of heauen nor hell, but perseuere and continue

Iohn. 3. 3. 5 Eph. 2. 1. 2. 3.

Luke. 13. 5

Iohn. 15. 6.

continue in their ignorance, vnbeleefe, and hardnesse of heart, in swearing, contempt of the word, prophaning the sabbaoth, in lying, stealing, adultery, &c. *O consider this yee that forget GOD!* Oh consider the woefull and fearefull estate of all such as liue and die out of Christ in the estate of nature, they must needes perish and for euer bee damned: On thinke of this, and the LORD giue thee vnderstanding in all things, that euery day thou risest thou art in danger to loose thy owne soule, and therefore lay this doctrine to heart, and know that it is not good to dally in such points, GOD will not bee mocked: And therefore now beginne to repent and turne vnto GOD while it is called to day: Deferre no longer, but repent and seeke to bee reconciled to GOD while it is called to day. Psalm. 50.

The second part of this doctrine is, that as all those that bee out of Christ, are miserable and cursed, and

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if they liue and die in the estate of Nature, cannot be saued: So on the other side all those that are regenetate, and borne anew, that bee ingrafted into Iesus Christ by faith and the Spirit of God; so as they bee the true and liuely members of Christ his mysticall bodie; they are blessed and happy. Now that these are blessed it may appeare in that blessed prayer Christ made a little before his passion; Hee begs this at his Fathers hand, *That all the Elect might be one in Him, and He in them* And this hee begs often and earnest vnto his Father for: which shewes, that it is a matter of endlesse moment and great importance. Now that such as be one with Christ, are truely blessed, let vs consider a little what great and incomparable benefits wee receiue by this our planting and ingrafting into Christ his mysticall body.

First hereby it comes to passe that euery true beleeuer hath sweet vnion and communion with GOD the father,

Father, Sonne, and Holy Ghost: so as God the Father loues him as his child, takes care of him, doth blesse him, and prouides a Kingdome for him: So God the Holy Ghost is his Comforter in all estates: So as hee is now the Childe of God, hath Iesus Christ to his elder Brother, and all the Angels in Heauen haue charge ouer him.

Comforts arising of our ingrafting into Christ.

1

Psal. 90.

Secondly, euery true and liuely member of Iesus Christ is reconciled to God, and iustified in his sight, so as hee hath the pardon and remission of his sinnes in the bloud of Iesus Christ bestowed vpon him, against whose faith, the gates of Hell shall neuer preuaile.

2

Rom. 5. 1.
Rom. 8. 1.

Thirdly, euery true and liuely member of Iesus Christ is partaker of all the merites of Christs sufferings and obedience, as if hee had done them in his owne person; Christs merites bee his merites, CHRISTS death is his death; Christs righteousnesse is his righteousnesse; so as God will not call him

3

to account for his sinnes, or looke no him as hee is in himselfe, but wash his sinnes away in the bloud of his Sonne, and behold him as hee is couered with CHRISTS owne Righteousnesse and Obedience.

Benefites which arise from our ingrafting into Iesus Christ

And hence wee haue three wonderfull benefites that wee are ingrafted into Iesus Christ. There be three things which make euery man miserable in Gods sight.

First, the guiltinesse of sin, whereby euery sinner stands bound to vndergoe and suffer the curse of God for his sinnes and breach of his holy Law.

Gla. 3. 10.

Secondly, the corruption and filthinesse of sin, which makes a man more loathsome then a Toad or Serpent in Gods sight; so as this makes a man abhominable, and all he doth exceeding loathsome.

Col. 2.

Thirdly, there is the euerlasting curse of God due vnto vs for sinne, which a carnall and vnregenerate man is in danger of euery day and hour,

houre, and which shall one day as certainely be executed vpon the wicked. as now they liue.

Now in Iesus Christ, by being vnited to him, and being members of his Mysticall Body, we haue three wonderfull remedies against these three fearefull miseries.

First, for the bond of obligation against vs, Hee hath taken it away, and nailed it to his Crosse, and crossed and cancelled the same with his owne Heart bloud. Col. 2. 14.

Secondly, for the stinking filthinesse and corruption of sinne, Christ hath both perfectly obeyed the Law for vs, and also couered vs in his owne righteousnesse, as *Iacob* in *Esaus* garment. Rom. 3. 1.

Thirdly, for the most iust and intollerable punishment, Hee stood in our steed vpon the Crosse, and payd the full price and punishment for our sinnes: for when Christ suffered in our steed, it was as much as if we had suffered. Esay 53. 5. Gal. 2. 20. Reu. 1. 6.

The fourth maine benefite which

euery godly man hath, by being one with Christ is, Sanctification: which is a wonderfull, and supernaturall worke of Gods holy Spirit, whereby euery godly man, that is a true and liuely member of Iesus Christ, is freed both in mind, will, and affection from the bondage and slauery of sin and Sathan, and is by little and little inabled, and strengthned by the Spirit of God, to will, desire and approue that which is good and holy, and to walke in it.

And this Sanctification hath two parts, Mortification, and Viuification: by the former sinne is euery day more and more mortified, weakned and consumed; By the latter, inherent righteousnesse is put into them, whereby they walke with God in newnesse of life.

Now both these parts of Sanctification are wrought after this manner. First, after the Christian man is vnited to Christ, planted into him as into a Stocke, and become a liuing member of his misticall body, Christ Iesus,

Iesus, then by his Spirite workes in him two blessed workes.

First, the godly man ingrafted into Iesus Christ, receiues power and strength from the death of Christ, to die to all sinne: So as the power of Christs death and passion doth kill sinne, and mortifie their corruptions, *For as many as are baptised into Iesus Christ, are baptised into the similitude of his death. Rom.6.4.* So as the death of Christ is as a corrasiue to eate vp and to consume all rotten flesh, and the corruptions of our hearts, it eates our sinne and frets it away by little and little, till it bee vtterly abolished by death when our Sanctification shall be perfected.

Secondly, euery godly man receiueth power and strength from CHRISTS resurrection to rise out of the graue of sin to newnesse of life to walke with God in holinesse and righteousnesse. Euen as we see all the partes of the Body being ioyned to the head, receiue life and motion from it: Euen so euery Christian, as so

many parts and Members of Christ Iesus the Head, receiue from him spirituall life and motion, whereby they walke with God in new obedience

Vse. 1. This Doctrine doth first of all condemne the doctrine of the aduersary, That man hath free-will in himselfe: We see here, that this Mistical Tree *Man*, must bee *Planted*, hee cannot plant himselfe. Indeede man at his first creation had free-will in himselfe but since his fall, that Blessing is now fallen away and vtterly lost in man. And the proofe of this point may appeare vnto vs, if wee will rest vpon the testimony of God himselfe, who profesieth thus of man, that *The imagination of mans heart is euill, from his youth vp*: Now what good can bee willed of him who is first euill? Secondly, whose heart is a fountaine of all euill. Thirdly, whose imaginations, as streames of that fountaine, are euill, and that not for a time, but euer *from his youth vp*. So that now since the fall

Gen. 8. 21.

of

of man, the freedome of mans will to goodnesse is so inthralled and eclypsed, as that of our selues we cannot plant our selues into grace, or into Christ: For we are as *Trees*, not planting our selues, but must be planted by God, *For he shall be as a Tree planted.*

This magnifieth the free grace of God aboue mans free-will or merit; for whereas we doe faile to plant our selues, yet, as it appeareth by the Text, we are planted. It is the Lord that must worke in vs both the will and the deed; he must turne himselfe vnto vs, before we can turne vnto him. This is acknowledged by the Prophet *Daniel* in that worthy prayer of his when he sayth, *Compassion and forgiuenesse is in the Lord our God, albeit we haue sinned against him.* This is taught by the Apostle when hee sayth, that *Eternall life is the free gift of God.* Yea our Sauiour Iesus Christ himselfe doth confirme the truth of this when he saith; *Euery plant which my heauenly Father hath not planted*

Vse. 2.

Lam.5.21

Dan 9.9.
Rom.6.23
Ephes 2.8.
Luk 12.32

Mat 15.13
Ephes.1.6.
1.Pet 2.10.

shall bee rooted vp. Yea it is worth our best obseruation, That the whole worke of mans saluatton is called by the name of the worke of Grace or of Mercy. And therefore on what part soeuer we cast our eyes, we shall see the free Grace and Mercy of God: Beginne wee at the foundation of all, *Gods eternall election*, and come from thence to the period of all *Mans glorification*, and still aske the question from what roote each part springeth? The answere must bee, From the free Grace and Mercy of God: It was the free Grace and Mercy of God that he should elect vs: It was the free Grace and Mercy of God, that hee should send Christ to redeeme vs: It was the free Grace and Mercy of God that he should call vs, that hee should iustifie vs, that hee should sanctifie vs; and what can it bee but the free Grace and Mercy of God, that wee shall bee admitted to an *Inheritance immortal and vndefiled*? So that wee see here in the whole work of mans redemption by Christ, there is no footing left for humane

1 Pet. 1. 4.

humane merite: For the free Grace and Mercy of God and mans righteousnesse cannot possible stand together, they will neuer admit any composition, and therefore wee must conclude for the whole worke of mans Redemption, and say; *Not vnto vs Lord, not vnto vs, but vnto thy Name gine the glory.*

Lastly, seeing all men out of Christ bee miserable, and those onely that bee in Christ bee blessed, let vs labour while wee liue, to bee assured of this that wee are regenerate, that wee are the true and liuely members of Iesus Christ. All men say they hope to bee saued, but those that be planted and ingrafted into him, none but they that bee regenerate and borne anew, none but such as doe repent and beleeue in Christ Iesus, and bee the true and liuely member of his Misticall Body. *Vs. 3.* John. 3. 6. Rom. 1. 16 1 Cor. 1. 21

And to the end that wee bee not deceiued in so weighty a matter, but that we may assuredly know whether Christ dwell in our hearts by his Spirit,

Spirit, and wee dwell in him by faith, so as we bee true and liuely members of his Misticall Body; let vs try it by these two wayes. First, by the power of Christs death. Second ly by his resurrection. If thou bee a member of Christ thou shalt finde the power of Christs death daily crucifying the old man, and eating out the corruption of thy nature: For as we see in a mans body, when there is much dead flesh in a wound, they lay corzie medicines to it, to eate it out: so the death of IESVS CHRIST applyed to our hearts by faith, fret and eate out as a corzie, the corruption of Nature, our dead flesh: So as Christ by his death maketh all his members die vnto sinne, so as they can not liue in the bondage and slauery of sinne.

Rom. 6. 1. 2. 3. Rom. 6. & 7. 8.

Now then proue your selues, you hope to be saued by CHRIST IESVS: But be not deceiued, Christ died for none but such as bee vnited to him, his true and liuely members. And none are his members but

but ſuch as find and feele the power of his death, to mortifie, kill, and weaken the power of ſinne, and naturall corruption. Do you then find ſinne to dye in you? Doe you finde the ſtrength of your corruption to bee abated, the heate of it to bee layed? Doe you feele Chriſts death getting it out, ſo as you can ſay; I hate ſinne, I abhorre ſinne, it is as bitter as Worme-wood vnto mee? Doe you finde this change in your liues, that you do leaue your olde ſinnes, labouring to get out of ignorance, to leaue ſwearing, lying, ſtealing, drinking, whooring, &c. then your caſe is good, it is an euident token that you are ingrafted into Ieſus Chriſt? But if on the contrary part you finde that ſinne is as ſtrong now as euer it was, and that you are the ſame now that you were ſeuen yeares agoe, now dying to ſinne, and riſing to newneſſe of life. Oh deceiue not your owne ſoules any longer! your caſe as yet is fearefull, you bee not the huely

members

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members of Iesus Christ; but wilde Oliues, dead branches, good for nothing but fewell for the fire.

Which bringeth forth her fruit in due season.

The secōd property of this Tree.

THis is the second property of that Tree where vnto a godly man is compared: namely, as it is well planted and seated by the *Riuers side*, where it hath continuall iuice and nourishment, and is well watered: Euen so likewise it is fruitfull, and yeeldeth sweete and pleasant fruit to him that planted it. And that *In due season.* Euen so the godly man being ingrafted into Iesus Christ, as by a Riuers side, and being a liuely Member of his misticall Body, hee bringeth forth much good and pleasant fruit, and that in *Due season*, when as it may best stand for the glory of God, and the good of man.

This Tree where vnto the godly man is compared is most like to bee the palme tree *Moler in Psal.* 1.

Palma gaudet rigui's totoque animo bibere gaudet Pli. lib. 13. 4 Psal 92. 12.

Here wee see then who are the true

true and liuely members of IESVS Chriſt, who is a true godly man: and who is planted as this good Tree in Ieſus Chriſt the true Vine. Namely, ſuch as bee carefull and endeuour them-ſelues continually to bring forth the bleſſed fruit of a godly and Chriſtian life: *Euery Tree is knowne by his fruit.* A Tree is not knowne by his rhinde, or barke, nor branches, nor yet by his leaues, *But euery Tree is knowne by his fruit,* *Mathew* the twelfth chapter and the foure and thirty verſe. A good Tree cannot but bring forth good fruit, and a bad Tree cannot but bring forth bad fruit: So euery man is knowne by his fruit: Hee that is a Godly man, and a true and liuely member of Ieſus Chriſt, can not but bring forth good fruite, euen the fruite of good workes, and a Godly life: So a wicked man cannot but bring forth bad fruit, the workes of darkneſſe, of a wicked and vngodly life. Wee ſee if a grift or ſcience be ſet into a good Stock, and take

Doct.5. Members of Chriſt are euer fruitfull.

take aright it will appeare by the yeelding of fruite. But if it doe not prosper, then it withers and dries, and is good for nothing but the fire. So if any man seeme to be a Christian, and to be a member of Christ Iesus, and yet bring not forth good fruit, surely his estate is fearefull; while he is vnfruitfull, he must be pulled away as a withered branch, and to the fire he must go. A true Christian must not be
Mat. 21. 19. like the Tree which Christ Iesus cursed, which had leaues and no fruite, but he must be like to the *tree planted by the riuers side, that will bring forth fruit in due season.* Yea that which is more, *they bring fourth fruit in their age, Psal* 92. 14. whereas euill men, as the Apostle S. *Paul* saith, 2. *Tim.* 3. 13 *waxe worse and worse*, and fall away from God daily more and more: This was the sum of the Doctrine of *Iohn Baptist* to his hearers, that they wold *Bring forth fruit worthy amendment of life, Math.* 3. 8 And the like is vsed by the Apostle, *Let your conuersation be such, as becommeth the Gospell*

of

of Christ, *Philip.* 1. 27. Againe, *Follow holinesse, without which no man shall see God, Heb.* 12. 14. *Herein* (saith our Saiuiour Christ in the Gospell of Saint *Iohn, ch.* 15. 8.) *is my Father glorified, that yee beare much fruit, and become my Disciples.* And we know how Almighty God did pleade this cause with the people of Israel, euen in their *vnfruitfulnesse*, notwithstanding his great cost and paines about thē. This is the hope of the husbandman, that after his cost and paines he shall in the end reape some fruit, as a recompence of his labours: And shall we not thinke that God will require the same at our hands, we being the *Vineyard of the Lord of Hosts*? For euery Christian that liueth in the Church is a Tree in Gods Orchard, hee hath his roome and standing; The Lord watereth them with the deaw of heauen, the Ministery of his Word and Gospell, and the vse of his Sacraments. Now the Lord lookes that wee should yeelde him fruit, otherwise you know what became

Math. 22.

came of the Fig-tree that had goodly leaues, but no fruit: it was sentenced with this curse, *Neuer fruit grow on thee more.* It will not go for payment with Almighty GOD, that we haue beene baptized into Christs Name; that wee haue a being heere in the Church of GOD, and are taken for good Trees before men: No. It is our bringing foorth of much fruite, that must assure vs that wee are the Members of Christ, and ingrafted into him.

Obiect. What bee the fruites that a godly man must bring forth?

Answ. They bee the fruites of good workes; they be the fruit of a godly life. In a word, they be the blessed fruites of Faith, the fruites of Repentance, and the fruites of new Obedience.

Fruite of a Christian three-fold.

1 Of Faith.

First, euery true and liuely member of Iesus Christ, that is, euery godly man or woman that is regenerate and borne anew, and so a sound Christian must labour to bring forth the fruite of Faith. Now faith is nothing

thing else but that grace of God in a mans heart whereby he beleeues the promise of saluation and the promises of the Gospell, and applies them to his owne soule, and therfore Saint *Iames saith; Shew mee thy faith by thy workes*: Dost thou delight in the Law of God, and loue his Word? Dost thou delight in his worship, and calling on his name? Dost thou find thy faith to *Purifie thy heart*? This is some part of that fruite which God requireth of thee: This fruit *Peter* brought forth, *Thou art Christ the son of the liueing God, Math. 16. 16.* This was the fruit that the Disciple *Iohn* brought forth: *Wee beleeue and know that thou art Christ the Sonne of the liueing God.* And indeede this is the first stone that is to bee layd in the building vp of a Christian, and therfore very fitly called a Foundation: and the Collossians are sayd to bee *Rooted*, and *Built*, and *Stablished in the faith, Col. 2. 27.* And indeede, this is that sure foundation that shall beare vp the whole frame of our

Iames. 2.

Act. 15. 9.

Ioh. 6. 69.
Ioh 11. 27.

soules against all windes and weathers. It is the first worke of change in the heart, and the first diffrence betwixt man and man, when GOD *by faith purifieth the heart*: It will suffer no vncleane thoughts, vnlawfull lusts, or wanding motions to harbour there, guideth the affections, loue, hatred, sorrow, &c. Such a man loues nothing more then GOD, hates nothing more then sinne, reioyceth in nothing more then in doing the will of God, and sorrowes for nothing more then that hee should offend so good and gracious a GOD. Againe, it is the foundation of all our obedience; *For without faith it is impossible to please God*: And without it wee can neither pray, heare, or performe any duetie that shall bee acceptable with God.

Acts. 15. 9.

Note.

Heb. 11. 6.

2 Of repentance.

The second is the fruit of *Repentance*, whereby a man is humbled for his sinnes past, and is affraid of sinne in time to come. This fruite of Repentance is of absolute necessity

sity to saluation, according to that of our Sauiour, *Except yee repent, yee shall all perish, Luke* 13.5. And onely Godly sorrow must worke his true repentance in a man: *Godly sorrow causeth repentance in a man to saluation*: And therefore in the Scriptures are recorded the mournings of the godly in the daies of their humiliation. *Dauids Fainting: Psal.6.6. Ezechias chattering like a Crane: Esay.38.14. Iob abhorring himselfe in dust & ashes Peter weeping bitterly, Math.26.75 Mary Magdalen washing Christs feete with her Teares: Luk.7.38.* And *Paul* crying out, *O wretched man that I am! Rom.7.24.* We must mourne with these heere, if we must mourne with them heereafter: And surely if there were neither heauen nor hell, neither reward nor punishment, yet the Godly would sorrow for sinne; for offending their good and gracious God and louing Father. Besides this sorrow in a Godly man for his sins past, he is exceeding affraid of sin in time to come: as *Dauid* was, who

2.Cor.7.10

Psal.126.5.

pray vnto God so earnestly, that hee would *Stablish him with his free Spirit*, *Psalme* fifty one, and the tenth verse: That seeing hee had such woefull experience of his owne weaknesse, he prayes vnto the Lord that hee would giue him his preuenting grace that hee might neuer fall into the like sin againe. So the godly Israelites in *Ezra* his time, *Ezr.* 9. 10. 3. when they had with griefe of heart bewailed their sinnes vnto God, they resolue to make a *Couenant with God*, and solemnly to bind themselues to put away their strange wiues, whereby they had so much dishonoured him. And so it is with all the faithfull, euen as a good child hauing by his vntowardnesse vexed his father, is carefull afterwards to please him againe by all meanes possible. Well then, dost thou find these fruites of true repentance in thee? art thou grieued, and euen pained at thy heart for thy wicked life, for thy ignorance, vnbeleefe, hardnesse of heart, thy neglect

lest of prayer and calling on Gods Name? Art thou grieued for want of reuerence in Gods worship, for thy abusing Gods Name by swearing, cursing, and banning, for contempt of his Word and Sacraments, for Prophaning of his Sabbaoths, careless gouerning of thy Family, for thy malice, vnbeleefe, vncleane, Proud and Couetous thoughts, drunkenesse, vncleanesse, and the like? Againe, dost thou finde in thee an earnest desire to walke with God, in obedience to all his Commandements, to liue in no knowne sinne, but in all things to please God to the vtmost of thy power. These bee the fruits of righteousnesse whereby wee are knowne to bee of God.

3 Of Obedience.

The third is the fruite of *New Obedience*, or of a godly life, both in the Obedience of Gods Lawes in the first and second Table: Christ makes this the eare-marke of his Sheepe, *To heare his voyce and follow him, Ioh. 10.* And weare willed by the Au-

ther to the Epistle to the Hebrews,
Heb.12.1. to *Cast away euery thing that pressetb downe, and the sinne that hangeth so fast on, and to runne with patience to the race that is set before vs.* This was godly *Dauids* resolution: *I will runne*
Ps.119.32. *the way of thy Commandements*; and *Dauid* describing the true worshippers of God saith;
Psal.88.4. *They goe on from strength to strength, seruing God in truth of heart, without hypocrisie*: And it is said heere, That the fruit of a godly man doth *neuer fade*: And howsoeuer the worke of mortification is neuer perfected in this life, but that the remnants and relinques of sinne will still remayne, euen in the godly themselues, yet they euer sinne with griefe of heart, and CHRISTS death doth set such a worke against all sinne, that the regenerate man can truely say *It is not I, but sinne that dwelleth in mee*: so then if thou desirest to please GOD in all his Commandements, at all times, and in all places, and to doe all duties of loue vnto men required in the Commandements

dements of the ſecond Table, ſhewing thy fruites in doing of good to the poore diſtreſſed Members of Ieſus Chriſt, Feeding, Cloathing, and comforting them in their neede: In thy generall calling to bring forth the fruit of godlineſſe, to bee much and oft n exerciſed in Prayer, Hearing, Reading, Meditating, &c. As alſo in thy particular calling to doe thy duty with a true faith, and a good conſcience, without fraude, guile, deceipt, &c. Theſe be the fruites that are required in all thoſe that are the members of Ieſus Chriſt, and ingrafted into his Myſticall body.

This Doctrine doth flatly condemne all ſuch, as vnfruitfull and barren Trees, as bring foorth no fruite of a godly, righteous, and religious life, ſuch as liue in continuall ignorance, blindneſſe, hardneſſe of heart, in contempt of the Word, prophanation of the Sabaoth, our ciuill honeſt men which are ſo much admired; if they bee not *Vſe* 1.

good Christians, who should? And if they bee not saued, I know not who should goe to Heauen: Well, euery good Tree bringes forth good
Math. 7. 17 fruite: Where bee your good fruites? No fruits of faith, no fruite of repentance, nor new obedience; but insteed thereof the fruites of infidelity and hardnesse of heart, and disobedience: Alas! that poore soules should thus goe blind-folde to hell, to thinke that such should be saued; what then should become of hell? As though a man might bee a true Member of Iesus Christ, and ingrafted into his Misticall Body, and yet bee barren of good fruite, No, no, it cannot bee: For there is such a liuely power in this Stocke of Life, Christ Iesus, That they who are once ingrafted into him, bring forth fruite in continent; As wee may see
Luke. 9. in the Theefe vpon the Crosse, what fruit hee bare in an instant of time, confessing first his owne sinnes: secondly, prouing the sinnes of his companion: Thirdly, cleering Christ

to

to be innocent: Lastly, praying that Christ would remember him when hee came into his Kingdome: And this wee may see in *Zacheus, Lydia, &c.* Who were no sooner conuerted, but brought forth fruit incontinently: And yet wee see how many dry, fruitlesse, and barren Trees deceiue the world, as the Figge-tree Christ: Oh! hee is a very honest man, keepes a good house, doth no body harme, a very kinde and Ciuill honest man, &c. Well, is this all? This will not serue to proue him a good Christian: *For now is the Axe put to the roote of the Tree, euery tree that brings not foorth good fruite, is hewen downe and cast into the fire.* Wee knowe what became of the fig-tree that had goodly leaues and faire shewes, was it not accursed? And the Tree that the Husbandman digged, and pruned, and watered; was it not in the end hewen downe and reserued for no other vse but fewell for the fire? And this will bee the end of many of our ciuill honest men,

Math. 22.
Acts 16.
Math. 3. 10.
Iohn 15. 6.
Esay 5.

1 men (ſo called) whatſoeuer they thinke of themſelues, or others conceiue of them.

Oh then how fearefull a thing is it to bee Trees bringing forth leaues and no fruite, as is the condition of all hypocrites: For they ſhall finde at laſt what it is to bee as a barren Tree in the Lords Vineyard; for that ſhall bee taken away from them which they ſeeme to haue: as proud *Ieſabell* and her painted face ſhall both of them periſh together: On the other ſide, the elect of God that bring forth fruite as well as leaues, they ſhall both bee preſerued together, and growe in grace and knowledge heere in this life, and at the laſt, when theſe dayes of ſinne ſhall haue an ende, they themſelues ſhall bee gathered into the place of reſt, the Syon of the Lord, and their workes ſhall follow them, *Reu.* 14. 13 And howſoeuer workes juſtifie not a man, being the beſt of them weake and imperfect heere, yet by our workes, as the euidence of our vertues,

tues, wee ſhall bee iudged at the laſt.

This ſhewes that their eſtate is ten times worſe and more fearefull, that brings foorth nothing but curſed and bitter fruite of ſinne and diſobedience. A Husbandman will not ſuffer a Tree to growe in his Orchard, if it either bring no fruite, or elſe bitter, ſowre, or vnſauory fruite, ſo bad as none can eate them, nor there is no vſe of them, but will hew it downe, and caſt it into the fire. Oh! then *Conſider this yee that forget God*: ye that liue in continuall practiſe of ſinne; you that bring foorth no other fruite but horrible Oathes, Blaſphemy, Drunkenneſſe, Whooredome, &c. That by the Axe of Gods vengeance, yee ſhall bee hewen downe, and to the fire yee muſt goe. If Trees as be barren and bring forth no fruit ſhall be deſtroyed and caſt into the fire; how much more ſuch miſerable wretches, whoſe whole life is nothing elſe but a heaping of ſinne vnto ſinne, and all

Vſ.2.

Math.3.10 & 21.41 Heb.6.7

all prophanenesse against God, and man? If the rich man were damned that did not giue of his bread to poore *Lazarus*; good Lord what shall become of those that take away and (as it were) grind the faces of the poore? In a word, if the not being fruitefull in good workes shall bee punished so sharpely and seuerely, what shall then become of those that euen abound in all manner of most abhominable sinne and iniquity? *Oh! consider this yee that forget God, least I teare you in peeces, and there be none to deliuer you.*

Vse. 3. Let this admonish euery man to try himselfe, to looke vnto his owne soule. Thou art a Tree in Gods Orchard, the Lord he husbands thee, doth bestow cost on thee, to water and dresse thee by his Word and Sacraments, Mercies and Iudgements. Well, He comes to seeke fruite of thee, it may bee hee hath come three, foure, seuen, or ten yeares together, and still thou hast no fruite, but remainest still a barren Tree:

Well,

Well, the Lord will not alwayes ſtay and waite for fruite at thy hands, *Luke* the foureteenth Chapter and ninth verſe: But will ſay to the Vinedreſſer, *Cut me this fruitleſſe and barren Tree downe, why doth it couer the ground and keepe it barren?* as it is in the 5. Chap. of *Eſay. The ground that receiueth the raine that comes often vpon it, and brings forth fruite meete for him that dreſſes it, receiues a bleſſing: But that that brings forth Thornes & Bryars is ſentenced with a curſe, whoſe end is to be burned, Heb* the ſixt chapter, and the ſeuenth and eighth verſes. If ye haue not yet begun, begin now to bring forth fruite, I meane the fruites of *Faith*, the fruites of *Repentance*, and the fruites of *Obedience*, of a godly life and conuerſation: If yee haue begun already, oh labour then to do it more, bring forth more, and more better fruite to abound in good workes: ſuch trees as theſe are, ſhall be ſpared, and not deſtroyed: *Deuteronomy* the twentieth chapter and the nineteenth verſe: But

ſuch

such trees as bring soorth no fruite, *Hew them downe, why cumber they the ground.*

In due season.

The time described when a godly man doth bring forth fruit.

THat is, in time conuenient when it may most serue for GODS glory, and the good of our Neighbour. So that heere wee haue a further condition of this Tree set out by the circumstance of the time: *That it bringeth forth fruit in due season*: And wee knowe it is a commendable thing in our groundes, and so in our Trees, that they bring vs out their fruite in their due *season*. If our Corne should not bee ripe till the Summer were ouer, or our Trees beginne to bud in the Spring before Summer come, men would looke to reape but small store of fruites: Well, as this is commended in our ground, and in our Trees: so is it no lesse commendable in our souls, and a true note of a godly man, and

and a blessing proceeding from his ingrafting into Iesus Christ, that he likewise bring forth fruite *in due season.*

In this obserue the godly care, and the heauenly wisedome of a godly man, and one that is the child of God: that hee waites and watches his time, and then readily takes the occasion to doe good. Euery thing hath his time and season: *Seeke the Lord while he may be found, and call vpon him while he is neere, Esay.* 55.6.7. Out of which words wee gather, that as there is a time when the Lord will bee found of them that seeke him (which time is a godly mans *Season*, For now doth hee seeke the Lord) so there is a time when the Lord will not bee found, and that a blessing cannot bee obtained at his hands, though a man seeke it with teares. as *Esau* did, for so saith the Lord: *Because I haue cried and called vnto you and yee would not heare: Therefore the time shall come, that yee shall cry and call vnto me and*

Doct.6. True note of a godly man, to waite all opportunities to do good.

I will not answere, Proverbs 1.24.28. Againe, *Exhort yee one another dayly, while it is called to day*, Heb. 3.13. For our Hearing, for our Reading, Praying, Singing, and Meditating, &c. There are times for each of these, which the godly man doth in no wise omit. And of this there is great reason: for shall we not be as carefull of the performance of our dueties heere in, as we are in our owne affaires? In our plowing and sowing, our reaping and gathering in, our putting off of our Cattell, and tilling our ground: Men know their times, and take their opportunities, euen then when it shall stand with their best aduantage: Oh that wee could bee as wise for our soules, to purchase the true treasure which will make vs rich vnto saluation, as wee are for these temporall things which doe last but for a time! Surely it is the care of a godly man: as the Mariner watches for the winde, and when it comes, hoyses vp sayle: as the Captaine and Souldier in the field

Esay 1.
Gen. 43.

field waite their time: yea, and as the Birds, Swan and Crane, the Beasts, Swallow, and Pismire, waite their times, and then take the occasion and season offered; so the childe of God doth in his heauenly wisedome waite the time, and take the occasion to do good. As *Ioseph* in the seauen yeares of plenty, prouided for the seuen yeares of dearth; so the godly man bringeth forth fruite in *due season*, that is, in time conuenient. As when the Lord calls man to repent, hee repents; when occasion is to pray, hee will pray; when the season is to heare, hee will heare: when to reproue, hee will reproue; when to giue to the poore, he hath his hand ready: so as when occasion is offered hee takes it. Yea hee waits and watches for it, as *Lot* did to entertaine strangers at his Tent doore, *Gen.* 17. and as that poore man in the Gospell, who lay at the poole of *Bethesda*, waiting for the mouing of the water, *Ioh.* 5.

This reproues the folly and care- *Vse.* 1.

lesnesse of most men, who neither waite the time, nor yet take the occasion offered: The Lord calls men to prayer, to calling on his Name, they make light of it: The Lord cals men to heare his Word, men contemne it: The Lord offers occasion to reproue sinne, they will not open their mouths to reproue the sweater, blasphemer, cursed speaker, &c. The Lord offers occasion to releeue the poore, they shut vp the bowels of mercy against them. In the matters of the world, Oh men are wise to take their time, the Marchant, the Mariner, the Husbandman. &c. But in the matters of God, which concerne the saluation of our soules, wee are like that sicke man that let euery man step in before him. Well, if wee belong vnto God, it will grieue vs at the heart that wee haue not done our duety, that wee haue omitted our occasions of doing of good: whether to heare, reade, pray, reproue, or to giue vnto the poore: Well, let *vs now seeke the Lord while*

hee

bee may be found: Let vs not with the slouthful seruant, deferre till our Maisters comming. How many bee there that say, that they will now liue at ease, in ioy, and will take their pleasure, and folow their sports, and when they bee old, then they will repent and serue God, and giue themselues to prayer: but let none thinke if they doe spend the flowre of their yeuth in lusts and pleasures, in the seruice of sinne and Sathan, that God will accept of their rotten old age: no, the diuell shall haue the dregs as well as the wine. Eccle.12.1

Hence wee obserue in the second place that Gods children are neuer voide of the fruites of faith, but haue them in them continually to their endlesse comfort. Other Trees oftentimes fall to degenerate, and to grow out of kinde, and if they do hold out a long time, yet age at the last makes them to decay and to die, albeit you dig and dung and water them neuer so much, it cannot keepe them from wasting and withe- *Vse.3.*

ring: but it is not so with the godly men, which are planted by the *riuers of water* in Gods Church; for euen in their old age, they bring forth abundance and store of fruite, albeit they bee neuer so old, yet whensoeuer the Season requires some fruit of a godly man hee is euer ready to performe the same, being that hee is continually watered by the working of his Spirit: And this is confirmed by that of our Sauiour Christ, *I am the true Vine, & my Father is the Husbandman, euery branch that beareth no fruite in mee he taketh away, and euery branch that beareth fruite hee purgeth it, that it may bring forth more fruite:* So that being once *Planted* by these *Riuers of waters*, we shall then incontinently bring forth fruite.

Ioh. 15. 1. 2

His leafe shall not fade.

The third property of this tree whereunto the godly man is compared.

THis is the third point of the description of this Tree, to the which a godly man is compared; namely, by the flourishing estate of it,

it, *That her leaues doe not fall*: They wither not, nor dry not, but alwayes flourish and are greene: Of this sort is the Oliue Tree, the Bay Tree, the Laurell Tree, and the Box Tree, they are alwayes greene and flourishing, the heate of the Summer, nor the cold of the Winter, doth not partch or wither them, but they keepe their vigour and colour at all seasons. Now this doth signifie vnto vs the constancy and the perseuerance of the godly: For as the Tree planted thus by the fresh springing waters doth alwayes flourish and is euer greene, neither is it nipped either with the heate of Sommer, or cold of Winter: So the godly man that is truely regenerate, hee is constant and doth perseuer euen vnto the end.

Psal 92.12

Hence wee learne that it is not enough for a man or woman to begin well, or to take some liking of Religion, to haue some good motions, as to reuerence Gods Ministers, to desire to heare them, to ioyne with the people of God in prayer, to bring

Doctr.7. Perseuerance required in each child of God.

forth some good fruit in outward reformation of life, &c. vnlesse hee perseuere, persist and goe on vnto the end. *He that endures to the end shall be saued*: And, *Bee thou faithfull vnto death, and I will giue thee a Crowne of life. If a righteous man leaue his righteousnesse, &c. He that puts his hand to the Lords Plough, and looketh backe, is not worthy of the Kingdome of Heauen.* Mat. 24. 12 Reue 2. 10 Eze. 18. 24 Luke. 9 62.

Againe, *It had beene better for them that they had neuer knowne the waies of godlinesse, then afterwards to fall away.* 2. Pet. 2. 21.

And therefore in the Scriptures such as haue had some beginning, and after fallen away, are noted to haue beene exceeding wicked men: As wee see in *Iudas*, first a Preacher and an Apostle, a man well esteemed, that had excellent gifts, to Preach, Pray, and cast out diuels, afterwards an hypocrite, a thiefe, a traytor, a reprobate: *Herod* had many things in him at first, reuerenced *Iohn Baptist*, heard him gladly, did many things at his request, yet afterward a bloudy persecutor. *Demas* once a sound Professor Math. 27. Mar. 6. 20. 2. Tim. 4. 10

feſſor, as it ſeemed, and one that was deere vnto *Paul*: but afterwards left his profeſſion, and fell in loue with the world, like the Church of *Epheſus*, loſt their firſt loue, and grew worſe and worſe. So that let all men know, that though they haue many excellent gifes and graces of God: Spirite, Knowledge, Faith, Repentance, Zeale, Patience; yet all is nothing worth, valeſſe they hold out in faith, repentance, and obedience, and maintaine faith and a good conſcience, euen vnto the end. If a ſouldier ſhould bee cunning and skilfull, knowing how to fight and handle his weapon well, and yet ſhould turne his backe and play the coward, hee is but a cowardly ſouldier, and not worthy of the Crowne. And therefore it is a ſpeciall duety required of euery Chriſtian to continue ſtedfaſt; *Be thou faithfull vnto the end, and I will giue thee a Crowne of Life.*

Reue. 2. 4.
Colo. 2. 6.
Reu. 2. 26.

Hence wee ſee that it is a dangerous thing to reuolte and goe backewards in matters of religion, to looſe

Vſe. 1.

our first loue: It is a fearefull signe of a Reprobate and Cast-away, when men slacke hand, and slip necke out of collar, grow carelesse in the seruice and worship of God: for a man to grow there is some hope, though hee doe but creepe on in Religion: but for a man to goe backeward, or to stand at a stay is dangerous: For it is certaine, not to goe forward in Gods matters is to goe backeward; not to increase, is to decrease; not to grow better, is to wax worse. It is a hard matter to make a good beginning, wee are not easily brought to set foote forward in the waies of godlinesse, but then to trippe while wee are in our iourney, and to wax weary of well-doing; this is a fearefull sinne. Well then, lay this doctrine to heart, examine your selues, see how yee grow, whether as good
Ezech. 47. trees in Gods Orchard, being so watered with the riuers of water of the Sanctuary, and fed in the greene pastures. If a childe goe to Schoole and doe not increase in knowledge, learning

learning, and education, all money and paines is ill bestowed. If a Tree be planted, and do grow worse and worse, it is time to cut it downe: Well, we be Trees in Gods Orchard, The Lord hath planted vs by the *Riuers of waters*, when a great number about vs bee in a barren soyle, and haue no meanes: And for vs not to grow, but rather to decay, it were the next way to prouoke God to bring his Axe and to hew vs downe: And therefore proue how you hold your owne, how you grow in Knowledge, Faith, Repentance and Obedience; And aboue all things, take heede that you decay not in grace, goe not back-ward, loose not your first loue. I feare mee it may be sayd of vs, as Christ sayd sometime to the Church of *Sardy*, *Thou hast a name that thou liuest, take heed thou be not dead*, *Reuel.* Chap. 3. verse 1. Repent therefore and amend, that the things in thee ready to dye may bee recouered.

Heere is a notable meanes to trye *Vse.* 2.

hypo-

hypocrites from good Christians, hee that is sound-harted, and truly humbled, and regenerate, will perseuere, and grow in grace, hold out to the end, so as their workes shall be more at last then at the first: yea the godly man is like the tall Cedar, the more it is shaken with stormes and tempests, it takes the deeper roote, and growes the faster; like the Camomile, the more it is troden on, the more it growes: or like some precious stones, neuer shine brighter then in the darkest night; or like perfume, neuer so sweete as when it is rubbed and chafed: or gold, neuer brighter then when it is fined in the fire. The word of God is plaine for this, *Abraham* in all his iournies and trauils, though he met with many and dangerous enemyes, yet hee was most constant in his faith. *Dauid* in all his troubles, yet still was Religious. The children in the fire, most glorious conquerours. *Daniel* in the Denne, a blessed man. *Iob* in his greatest extremitie, a patient man.

man. *Paul*, *Peter*, and the reſt of the Apoſtles neuer ſhewed themſelues more worthy men then in greate trials, and ſtormes of perſecutions: ſo that you ſee a godly man is well compared to a ſtrong Oke, or Cedar, or rather a Palme Tree, that neuer looſeth his leaues, fruite, and greeneneſſe, no not in the bitter ſtormes and blaſts of Winter. So the godly man doth not ſhrinke in the wetting, like vnto a peece of Sale-cloth, but doth perſeuere, and is conſtant euen vnto the end, *His workes are more at laſt then at firſt.*

But come to an Hypocrite, a counterfeit Chriſtian, a falſe profeſſour of the Goſpel, you ſhall ſee they be like painted Sepulchres, faire without, but foule within; like to empty veſſels, which make great noiſe, and haue no liquour in them; like a peece of Sale-cloth, which being drawne out, and ſet on the Teinters, will quickely ſhrinke in the wetting: they bee like to falſe friends, that will hang on like burres, while

there

there is some gaine to bee gotten, but they will faile a man when hee hath most need of them: So long as it is faire weather, and there is no danger in professing of the Gospell, they will seeme forward, and very zealous, as though they were the onely men in the world; but if there come any matter of danger, if the Sunne grow hote, or if stormes and tempests doe arise, that is, troubles and persecutions for Religion sake, and the Gospell sake, they will then hide their heads, and professe no longer. All the goodly leaues and shewes they made will wither and come to nothing, then they will appeare in their kind. Such our Sauiour Christ likeneth vnto Corne in the stony ground, which makes a faire shew for a time, but when the Sunne arises it withers away: Euen so these kinde of Professours, if any tryall or trouble do come for the Gospell sake, or that for their profession they should loose the fauour of some great men, Oh! then they thinke it the safest way to

Luke. 8.

sleepe

sleepe in a whole skinne; then they wither away, and then they shew they did professe the Gospell not in truth and sinceritie, for loue to the Gospell, but for some other respect; namely, for some hope of gaine, or honour, and fauour of men, or for praise of the world.

Let this admonish vs all, as wee doe loue our owne soules, to labour for Constancie and Preseuerance, that wee may hold out vnto the end, that our workes may bee more at last then at first; that we cast our account afore-hand what it will cost vs to bee Religious in deede, that wee bee sure to digge so deepe, that wee lay the foundation of our Faith vpon the Rock Christ: and for want of this godly care and circumspection afore-hand, many haue at the first giuen their names to Christ, who afterwards when they were to take vp the Crosse of Christ, haue gone out, and turned their backes vpon Christ. *Saul* beganne well but afterwards he waxed worse, and in

Vse.3. Mat.24 13 Reue.2.10. Luk.24.26. Math.7.26 2.Chron. 24.17

in the end became an open persecutor. *Ioash* behaued himselfe vprightly all the daies of *Iehoiadah*, and repaired the house of the Lord, but after his death hee fell to idolatry. What did it prophet *Lots* wife to goe out of Sodome, insomuch as afterwards she looked backe, & was turned into a pillar of Salt? So then wee see here that it is not enough to purpose well; it is not enough to begin well, neither is it enough to proceede well, it is required of vs to perseuere well, and to continue in a constant and setled course euen vnto the end.

*Doct.*8. By our vnion with Christ wee are made sure of perseuerance.

Last of all in that it is said heere, that the *Leaues*, that is to say, the faith of a Christian, *shall neuer fall*: Hence I gather, that no elect Childe of God, that is truely regenerate and borne anew, and a liuely member of CHRIST's Mistical Body can perish and finally fall away. For *whom God predestinateth, him he calleth, whom hee calleth he iustifieth, whō he iustifyeth he glorifyeth, Rom.*8.30. *The gift and calling*

ling of God is without repentance. My ſheepe heare my voyce and follow mee: And I giue vnto them eternall life, and they ſhall neuer periſh, neither ſhall any man take them out of my hands, Ioh.10 27.28.29. And the reaſon is, *We beare not the roote, but the roote beareth vs.* Our ſaluation doth not depend vpon our ſelues, for then indeede wee were in danger to fall away euery moment of an houre: but it dependeth vpon him, becauſe wee are in him, and through him wee grow and increaſe: yea, the older we be in CHRIST, the more doe wee faſten our roote and flouriſh. They which are planted in the Courts of the Lord, ſhall flouriſh in their old age, and bring forth much fruit.

And whereas other Branches are many times pulled from their ſtocke, either by the violence of the winde, by the hands of men, or at the leaſt conſumed by length of time; It ſhall not bee ſo with them that are in Chriſt: for they are kept by him, as the root bearing branches. Becauſe

I am not altered nor changed, therefore are you not consumed, Oh yee sonnes of *Iacob*! And therefore right happy is the state of that man who is in Christ Iesus: *For neither life nor death, things present, nor things to come shall seperate him from the loue of God.* *Rom.*8.38.

Argumẽts to proue a Christians perseuerance.

And this comfort is confirmed to vs by most sure Arguments. The first is taken from the Nature of Almighty God: *He is faithfull which hath promised.* And, *I am perswaded* (saith the Apostle) *that hee who hath begun this good worke, will performe it vntill the day of Christ.*

Phil.1.5.6.

The second is taken from the nature of that life which Christ communicateth to his Members, *We know that Christ being raised from the dead, dieth no more.* This life of Christ is cummunicated to vs, so that it is not wee that liue now, but Christ that liueth in vs.

Rom. 6.5.

The third is taken from the nature of that seed whereof wee are begotten: *Wee are borne anew, not of mortall*

1.Pet.1.23.

mortall seed, but of Immortall: Now as the seed is, so is the life that comes by that seed, our life therefore must needs bee immortall.

This confuteth a damnable Doctrine of the Papists, who hold and teach, That a man elected, called, iustified, and sanctified, may for euer fall away and bee damned: That hee which to day is the deere childe of God, to morrow may become the childe of the deuill: To day a member of CHRIST, to morrow a limbe of the diuell: to day an heire of saluation, to morrow an heire of damnation: Now what doctrine can bee more deuillish and vncomfortable? This is nothing else but to set vp a gibbet to torment the poore soules of Gods children, to ouerthrow the nature of Faith, to make God feeble and weake, or foolish and vnwise, which is manifest blasphemy: but we see heere the Word of God tels vs this cannot be: *For what shall seperate vs from the loue of God in Christ: Nothing?*

Vse. 1.

2. Pet. 1. 10
Psa. 15. vlt.
Rom. 8. 1.
& 8. 36.

Vse. 2. This may serue to reproue another sort of men, who are redy to abuse this doctrine. Tush, saith the carnall and loose Christian, it skils not then how a man liues, whether well or ill, hee that is Elected, and is a Member of CHRIST shall bee saued, and hee that is reiected shall bee damned, though hee liue neuer so well: therefore they take liberty to sinne, and make conscience of no sinne whatsoeuer. But they must know that God decrees a man as well to the meanes as to the end: And it is impossible a man should be Elected and called, but hee must liue well; so hee that is not Elected and Called, cannot liue well: And it is all one as if a man should neuer eate or drinke, and yet hope to liue and like well: or lying in the fire or water, and vsing no meanes to come out, should not perish. But we must know that the end and the meanes must goe together: And for a man to neglect, or reiect the meanes, it is in vaine for him to hope to bee saued:

saued: For if thou belong to GOD thou shalt in time bee Called and Sanctified: And where his worke is not as all ready wrought, that man is as yet in the state of damnation.

Heere is matter of endlesse comfort to euery true childe of God, that truely repents and beleeues in Iesus Christ, that howsoeuer, through the malice of Sathan, and the temptation of the Diuill, the allurements of the World, and the corruption of our flesh, wee may griuiously sinne and fall, yet *There is no condemnation to them that are in Christ. Rom.* 8. 1. *The gates*, that is, all the power of hell, *shall not prevaile against vs*, *Math.* 16. If euer thou floundest the sound worke of grace in thee, foundest Iesus Christ to dwel in thy heart by faith, so that thou hatest all sinne, and desirest in all things to please GOD, though Sathan rage and storme, and all the gates of hell rise vp against thee, yet thou maist comfort thy selfe in the LORD, and say with *Paul*, *Vse.* 3.

there is no condemnation to mee that am in Christ, which walke not after the flesh but after the Spirit: Thou maist tryumpth with *Paul* and say, *Who shal lay any thing to the charge of gods chosen*? And, *If God bee with vs, who can bee against vs*? And againe, *I am perswaded nothing can seuer mee from the loue of God in Christ Iesus*: No not sinne, nor death it selfe. Oh happy then, and Blessed, is the estate of that man who is in CHRIST! *Neither life nor death, things present, nor things to come, shall seperate him from the loue of God.*

And what soeuer hee doth shall prosper.

Doctr. 9 God doth euer blesse the godly endeuours of his children.

HEere is described another part of the Blessednesse of a godly man, containing the mercy and goodnesse of GOD to him, in the lawfull things wherein hee hath to deale, that God doth of his infinite mercy and loue direct and prosper this

this man, giuing a blessing and good successe to all hee takes in hand: And this mercy all men desire, to attaine prosperity and good successe in their estates, all men desire it, loe heere it is promised.

Hence wee learne, that it is not in vaine for a man to bee godly, to bee religious, to walke with God, and to keepe faith and a good conscience before GOD and Man, but it is the onely way to bee blessed, to haue the blessing of God vpon vs in our places, and callings, and to haue good successe in all things that wee take in hand. This is taught by *Moses* vnto the people of Israel: *If thou wilt obey diligently the voyce of the Lord thy God, and obserue and do all his Commandements which I command thee this day, &c. All these blessings shall come on thee, and ouertake thee, if thou shalt obey the voyce of the Lord thy GOD. Bessed shalt thou be in the City, and blessed in the Field; Blessed shall bee the fruite of thy Body, and the* Deut. 28. the whole chapter.

fruit of thy ground, and the fruite of thy Cattell, &c. And in all that thou puttest thy hand vnto. This did the Lord vnto *Iosuah, Let not the booke of the Law depart out, &c. For thou shalt then make thy way prosperous, and then shalt thou haue good successe, Iosh.* 1.7. 8. And the Apostle saith, That *Godlinesse hath the promise of this life, & the life to come,* 1. *Tim.* 4. 8. If you would see the promise performed, looke into the history of the Godly Kings. *Dauid, Psa.* 128. *Iosiah, Ier.* 22. *Ezekiah, &c.* 1. *Chro.* 28. 8. 9. who so long as they walked with God and kept his Commandements, and were truly godly and Religious, how did they prosper and grow in the world? how did God blesse them in all that they put their hands vnto? This wee may clearely behold in *Ioseph*, who was a Godly and a vertuous man, and how did the LORD prosper *Ioseph*? *His Master saw that the lord was with him, and that the Lord made all that hee did to prosper in his hand. Gen.* 39. 1. 2. It is said of *Iob*, that hee was *a iust and an vpright*

vpright man, one that feared God, and eſchewed euill, *Iob*.1.1. And it is rehearſed how God did bleſſe him in all his ſubſtance which was very greate; ſo as the deuill confeſſed that *Iob did not ſerue God for naught*, but that God did therefore bleſſe him. *Iob*.1.9. And the reaſon is, becauſe the godly man takes nothing in hand without the warrant of Gods word. Pſal119.9. Secondly, hee doth that is good in a good manner, in faith and hearty obedience, And laſtly, the end of all his actions, is the glory of God, and the good of his neighbour. *And whatſoeuer he ſhall ſo do, ſhall proſper.*

But it will bee obiected againſt this doctrine, that this ſeemes not to bee ſo; for doe wee not ſee that wicked men, vngodly wretches, monſtrous ſinners, that they flouriſh in the world, that they liue in great proſperity, delights and pleaſures? *Obiect.* This made *Dauid* and *Ieremy* to expoſtulate the matter with God. Pſ.73.3.4. Pſa.37.36. Ier.12.12. Mal.3.15. Iob.21.7. *Why do the wicked flouriſh in the world? and why doe ſuch proſper?* And againe,

Wherefore doth the way of the wicked prosper? Why are they in wealth that rebelliously transgresse? It grieued both *Dauid* and *Ieremy*, and made them to fret inwardly, as though God seemed to fauour wicked men, and to dislike and discountenance the righteous and the godly.

Answ. For answer: You are to know that there is a double kinde of prosperity, the one wee may call *Spirituall*, proceeding from Gods fauour and loue vnto vs in CHRIST, and declared principally in the bestowing on vs the spirituall and heauenly graces of his spirite, as Faith, Repentance, Sanctification, &c. vnto the which the Lord also addeth, the blessings and benefites of this life, so far forth as the Lord shall iudge them meete and expedient for his children heere.

There is another kinde of prosperitie which is *Earthly*, a thriuing onely in earthly things, as wealth, honour, credit, &c. All which may befall, and do befall, the wicked man

man and vngodly: But *Dauid* ſpeaketh heere of the former, promiſeth that this ſhall be one part of his happineſſe, that he ſhall haue good ſucceſſe; that is, a plentifull meaſure of all ſpirituall graces that ſhall make him rich vnto ſaluation: and in earthly matters alſo according to his portion: So that howſoeuer a wicked man may eſteeme riches, honor, proſperity, and the like, to be the beſt; yet the godly man ſaith with *Dauid*, *Lord ſhew mee thy countenance*; his proſperitie being double; inward and outward, the chieſeſt of all is heauenly.

1 Pet. 1. 4. Pſalm. 4. 3. 1. Tim. 4. 8

As for the things of this life, the Godly doth proſper, and the Lord doth giue him good ſucceſſe.

Firſt, whether the Godly man haue little or much, he hath it from Gods right hand, as a bleſſing and a fauour of God, giuen vnto him as a right in IESVS CHRIST: whereas a wicked man, though hee haue neuer ſo much, hee hath it from GODS left hand, that is, with anger

ger and displeasure with the secret curse of God.

Secondly, the Godly man hath he little or much, hee hath it with the peace of conscience, and ioy in the Holy-Ghost. *Dauid* having his portion from the Lord as a blessing, saith, That the LORD made him more ioyfull thereby, then they whose *Corne, and Oyle, and Wine abounded. A small thing that the righteous hath, is better then great riches of the vngodly.*

Psal. 4. 7.
Psal. 37. 16
Psal. 128.

Thirdly, the godly mans estate is permanent and dureable, his prosperity doth not ebbe and flow, but continueth and lasteth: but the prosperity of the wicked, is too too vncertaine; yea when they bee at the highest, suddenly the LORD sets them in a slippery place, and downe they fall: *Pharaoh, Senacherib, Nebuchadnezzar, &c.* and their fall is the more fearefull, because it is not onely suddaine, but in the height of their prosperity, some times by Gods vengeance vpon them, sometimes

times by one meanes, sometimes by another.

This may serue to stoppe the mouthes of the common Athiests of the world, who say that *It is in vaine to serue God, & lost labourre to be Religious, no fruit in leading of a godly life:* For so they say, if they would follow Sermons, and spend their time in Prayer, and calling one God, in Reading, and Meditating of his Word, they should begge when they haue done, and such men neuer prosper in the world. But that is a false accusation. Did not *Abraham* prosper, and *Lot, Ioseph, Iob, Dauid, Ezechiah,* and the like, euen because they were godly, therefore they prospered: yea onely the godly man may bee truely sayd to prosper, because hee alone is in the fauour of GOD, hee alone hath his prosperitie from the right hand of GOD, hee alone hath them as blessings, and in the fauour and loue of GOD: whereas the wicked and vngodly man hath riches from the left hand of Gods anger

Vse. 1.

Mal 3. 14

ger and displeasure to him, they haue them with no comfort, nor peace, but with great vexation, trouble, and disquietnesse, and they spend them with greate paine and sorrow.

Vse 3. This may reproue the foolish brag and boast of wicked men, who therefore thinke that they bee highly in GODS fauour, because hee lets them attaine to great preferment, honour and dignities heere, and that therefore God doth fauour and loue them. Poore soule hast thou no better reason to proue thy selfe in GODS fauour? *Cain* was a rich man, so was *Esau* a great man in the world, *Pharaoh*, *Herod*, *Nebuchadnezzar*, and many other, and yet neuer the more beloued of GOD, but wicked and damnable, as the glutton. Nay know, vnlesse thou bee a godly man, thy riches will bee thy bane, and they bee tokens of GODS vengeance, to make thee more proud, cruell, and wicked, vncleane and filthy: yea, to feed thy soule

Luk. 16.

soule to the day of slaughter.

This should admonish all godly men to take heede how they fret and grieue at the vaine and vncertaine prosperitie of the wicked and vngodly; it is that which troubles the godly much, as it did *Iob*, *Ieremie*, *Dauid*, and *Asaph*, who wondred and were much grieued at this, to see the vngodly flourish, and to abound in honnour, dignity, wealth, authority, the onely men of the world; and on the contrary part, the godly in misery, trouble, &c. *But when they went into the house of the Lord, then vnderstood they the end of these men; namely, that God did set them in slippery places, & that their end was feare-full.* And as *Iob* saith; *They spend their daies in pleasure, & suddenly goe downe to hell.* Let vs then consider well of these things, and not to grieue at the wicked because they prosper, or to be drawne hereby to thinke the better of them, or their vile courses, because they flourish a while; or the worse of the Godly, because they endure

Vse. 3.

Psal. 73.

Psa. 37. 1. 7

Iob. 21. 13.

endure some trouble, but consider their latter end, and in the meane time to possesse our soules with patience, notwithstanding the iollity of the wicked, for it is but for a time, like a great thistle, which starts vp in the Summer, and at the comming of Winter is gone, or the poore estate of the godly, for in the end they shall be exalted.

Vse.4. Last of all, if wee desire to thriue in the world, to prosper, and to haue the blessing of GOD vpon our labours, the best; yea, and the surest way is to become Religious, to walke with GOD, to leade a godly life; The example of *Abraham, Ioseph, Iosuua, Dauid, Iob, &c.* may persuade vs heerevnto. Wee see many take greate paines night and day, toyle and moyle all the yeare long, enen wearing out their bodies earely and late, and yet do not thriue, doe not prosper and come forward, but rather goe downe the winde. The reason is, God doth not blesse them and their labours, because they bee wicked

1.Tim.4.8.
Deut.28.
1.2.&c.
Iosh.1.7.n.
Psal.127.

wicked, and liue in the practise of some knowne sinne: And therefore if thou wouldest finde GODS blessing vpon thee and thine, vpon thy soule, body, goods, good name, wife, child, corne, cattell, &c. The best way is to seruc God, to call on his name, to lead a godly life; and then certainely then shalt finde that God will blesse thee, and make thee to prosper.

The

The first Psalme.

VERSE. IIII.

The wicked are not so, but as the Chaffe which the wind driueth away.

The secód generall part of the Psalme.

HItherto we haue heard the description of a godly man, and of his Blessed and happy estate wherein hee stands. Now hee proceedeth to a description of a wicked and vngodly man. And he sets out his estate by a generall speech opposite to that which had beene spoken of the godly: *The wicked are not so.* Then by a similitude, comparing him to

Chaffe

Chaffe, and then the property of Chaffe is noted to be light, vaine, and vnconstant, carried away with the winde.

In the generall description, or the Introduction into the Description of a wicked man, *The wicked are not so*, The speech is negatiue, and excludeth the wicked from all that which the Spirit of God hath spoken of the godly, both concerning their vertues themselues, as also concerning the recompence of their vertues.

The vertues of a godly man were described two wayes, first negatiuely, *They walke not in the counsell of the wicked, stand not in the way of sinners, sit not in the seate of the scorners.* Now this negatiue in the godly, is affirmatiue in the wicked; Because they walke in the counsell of the wicked, they stand in the way of sinners and they sit in the seate of the scorners.

The other description of a Godly man is affirmatiue, verse the second. *But his delight is in the Law of the Lord, &c.* But this affirmatiue in

the godly is negatiue in the wicked: For their delight is in nothing lesse then in the *Law of the Lord*, Neither do or will the wicked meditate therein, either day or night: So that in respect of the vertues of a Godly man it may well bee said, *The wicked are not so.*

And last of all, for the recompence of the vertues of a Godly man, the wicked are also excluded: the Godly man is compared vnto a *Tree that is planted by the riuers of water, that brings forth fruite in due season, whose leafe doth neuer fade & whatsoeuer hee doth shall prosper.* The wicked are not so, *But as the Chaffe, &c.*

Where by the way wee may obserue the care that God hath, that euery man should haue his part in that pertaineth to him, hee would not that the wicked should encroach vpon the portion of the Godly, or that the Saints should be dismaied by the iudgments of the wicked, but hee laboureth as to alot and allow to one their part, so to exclude the other from

from their portion, to ſhew that they haue no intereſt in their Bleſſedneſſe. And ſo it is a vſuall thing in the courſe of the whole Scriptures, that where the HOLY GHOST ſetteth downe the bleſſings and promiſes pertaining to Chriſtians: In the ſame place hee ſetteth downe the iudgments that belong to the wicked and vngodly.

Pſa.37.34. Eſay.3.10. 11. Mal.4.2.

Out of the generall Deſcription, or the Introduction into the Deſcription of a wicked man, in theſe words *The wicked are not ſo.* We gather this Doctrine, That the eſtate of all wicked men, be they what they may bee, neuer ſo great, glorious, rich, wiſe, beautifull, and learned in the world, yet their eſtate is woſull, curſed, miſerable and wretched: hee is curſed in his ſoule, curſed in his body, curſed in his goods, good name, wife, children, corne, cattell, &c. *Thou haſt deſtroyed the proud; and curſed are they that doe erre from thy Commandements: The foolifh ſhall not ſtand in thy ſight, for thou hateſt all them that work*

Doctr. 1. The ſtate of the wicked moſt miſerable.

Deu. 28. Pſ.119.21. Pſalm.5.5. Tit. 1.13. Acts.7.51. Eſay.63.

iniquitie. Now, what though a man should abound in wealth, liue in honour, bathe himselfe in pleasures, yet if he bee not a godly man, that is, truly sanctified, hee can take no sound comfort in any of these: For, *to them that are defiled, is nothing pure*, but euen their prayers are abhominable; *He that turneth away his eare from hearing the Law, euen his prayers shall be abhominable:* And as *Salomon* saith *The hope of the wicked shall perish.* But it will be asked, Wherein stands then misery and cursed estate? I answere. First in this, that they be out of Gods fauour, God hates them and all they doe; And is not this a miserie of all miseries, to bee cursed and miserable indeed, to haue God our enemy, to haue Iesus Christ the Iudge our enemy, to haue all the creatures in heauen and earth against vs? For as those be truly blessed that God loues, and be in his fauour; so they be most cursed and miserable that bee out of his fauour, whom his soule abhorreth; and such are the wicked; according to

Prou. 8.9

Prou. 11.7.

Wherein the wicked are accursed.

to that of the Prophet, *The fooliſh ſhall not ſtand in thy ſight, for thou hateſt all them that worke iniquitie.* Pſal. 5. 5.

Secondly, they haue no pardon of their ſinnes, and ſo lie vnder the curſe of GOD, in danger of eternall death euery day they riſe, without repentance there is no pardon: But the wicked cannot repent, being hardened in ſinne, and delight in ſinne; yea all their ſinnes ſtand in account againſt them, the Lord keepes them in remembrance, and one day hee will bring out his Booke of reckoning, *I will reprone thee and ſet before thee the things thou haſt done.* Oh full little doe wicked men thinke of this, that their ſecret ſins in hugger-mugger in darke corners committed, ſhall one day come to reckoning, and they called to a reekoning for the ſame: and then their owne conſciences, will will they, nill they, ſhall cry out and ſay, *Righteous is the Lord and true are his iudgments.* Luke. 13. 5 Pſa. 50. 17. 18.

Thirdly, they haue no peace of conſcience, *There is no peace to the* Eſay. 57.

wicked, saith my GOD, but a Hell in their consciences, hauing in them either an accusing conscience, like *Cain*, *Achitophel*, *Saul*, *Iudas*, and the like; or else a dead and sleepy conscience, like *Nabal*, which iudgement is no way inferiour to the former: This fearfull iudgment of God vpon the wicked is nothing else but a fore-runner of those paines which are prepared for the wicked, and are as it were the smoake of that fire, which hereafter shall torment them.

Fourthly, a wicked man is the heire of vengeance, and the firebrand of hell, and shall as sure bee damned as if hee were in hell already: and therefore CHRIST saith, that *The wicked is damned already*: and that fiue wayes. First, in Gods Counsell before all worlds. Secondly, in the Word, wherein their sentence of condemnation is read already. Thirdly, in their owne consciences, which is a fore-runner of the finall iudgement. Fourthly, by the iudgments begun already vpon

Iohn.3.18.

on them, as hardneſſe of heart, blindneſſe of mind, hatred of the light, and the like means of ſaluation. Fiftly, by the horrible torment of the ſoule, which it doth aſſuredly expect when the full viall of Gods wrath ſhall be powred vpon it. O miſerable and vnhappy condition! woe worth the time may ſuch ſay, that euer they were borne.

Who is a wicked man? Anſwer. (in generall) Hee that liues and lies in ſinne without repentance: But ſuch a man is a wicked man, as *Doth walke in the counſell of the wicked, that doth ſtand in the way of ſinners, that doth ſit in the ſeate of the ſcorners.* For as he is a Godly man that is carefull to ſhunne and avoyde the bad counſell & lewd company of wicked and vngodly men: ſo is he a wicked man that loues and likes their bad counſell & lewd company. And as a noble mans ſeruant is knowne by his liuery; ſo we may certainly iudge of men by their company. A good man loues good company, a Godly man

A wicked man deſcribed.

makes much of them that feare the
Psal. 16.3. Lord. *My eyes* (saith *Dauid*) *shall bee vpon the faithfull in the Land.* This we
Gen.37.2. may see in *Iacob*, who loued *Ioseph* a-
4. boue all his brethren, because he had
Ps.101.5.7 grace in him; *All my delight is vpon thy Saints.* But wicked men are like Birds of a Feather which flie together, and like will to like. So that if you would aske a certaine rule how to iudge of men, whether they bee good or bad, godly or wicked, I know not any rule more sure for a mans outward life, to iudge of him, then by his company: And therefore as S. *Iohn* makes it a marke of Gods childe, and a certaine signe of the loue
1.Ioh.3.14 of God to vs, *If wee loue the brethren*; so one the other side, it is a fearefull note of a wicked man, when he hath no delight in the company of Gods children and faithfull seruants, but
Psal.50.17 delight onely in the company of the
18. wicked and vngodly.

Vse. 1. Let all wicked men lay this Doctrine to heart, and bee affected with it, and let me say to them, as *Dauid* said

ſaid to the vngodly; *Vnto the vngodly ſaid God, what haſt thou to do to take my couenant in thy mouth, ſeeing thou hateſt to be reformed, and haſt caſt my Word behind thee? When thou ſaweſt a thiefe thou conſentedſt vnto him, and haſt been partakers with the adulterer, &c. Theſe things haſt thou done, and I held my peace, and thou thoughteſt that I was like thee: But I will reproue thee, and ſet before thee the things thou haſt done. Oh conſider this yee that forget God, leſt I teare you in peeces, and there be none to deliuer you.* Oh that the wicked and vngodly of the world would conſider in what a curſed ſtate they ſtand in, what extreame danger to looſe their owne ſoules, cleane out of Gods fauour, ſo as hee hates and abhorres them, and all they do. Now as *Salomon* ſaith, if the wrath of the King bee as the roaring of a Lyon, how much more the wrath of the eternall GOD, who is able not onely to kill the body, but to caſt both ſoule and body for euer into hell fire? Oh then be admoniſhed! ſay you had

Pſal 50.16

a faire warning, repent in time, liue no longer in sin, turne to God with all speed, *while it is called to day*, Say with *Dauid*, *Away from me yee wicked I will keepe the comandements of my God.* And this remember, that as bad company, and the society of wicked men is a fearefull signe of a wicked man, so it is most dangerous; for sin is as a spirituall plague or leprosie, it is of a spreading and contagious nature. *Can a man touch pitch and not be defiled?* Then may a man keepe company with the wicked, and not bee corrupted. *Ioseph* liuing in the Court of *Pharoah*; how soone hadhe learnd to sweare by the life of *Pharaoh?* Besides, we shall be compelled to wink at the sins of those whom wee loue and so consenting to them, are guilty of them. Againe, wee cannot but bee vexed with them, and grieued at the heart as *Lot* was; yea, and in danger to bee plunged with them, as *Lot* in Sodome was taken prisoner, and all his houshold: And therefore as men do shunne a house enfected,

Prou.6.

Gene. 41. 15.16.

2.Pet.2.8. Psal. 12.5.

infected, ſo let vs ſhunne ſuch company, as moſt dangerous, pernitious, and hurtfull.

And heere wee are to wonder at the palpable blindneſſe of wicked men, at their blockiſhneſſe and ſenſeleſſe ſecurity, that though their eſtate bee as wee haue heard out of the Word of GOD, and teſtimonies of holy Scriptures, ſo curſed, miſerable, wretched, and damnable, yet they ſee it not, they feare it not, they beleeue it not; they feare no danger, they deſire no remedy, their mindes are ſo blinded through ſelfe-loue, and ſo hardned in all kind of ſinne that nothing can moue them, and do them good. They bee like the Smiths dogge, no ſtrokes nor ſparks can awake them. Of all diſeaſes they be moſt dangerous, that bee leaſt felt: as the Apoplexy, dead Palſie, Lethargie, &c. So, when a man is ſicke, euen ſoule ſicke, and ſicke vnto death, and feeleth no paine, his caſe muſt needes bee dangerous. Many men complaine of the ſtone in the kidny, *Vſe. 1.*

and

and ride and runne night and day to finde ease for it, but few complaine of the stone in the heart; men haue hard, stony, and flinty hearts, and neither loue of heauen, nor feare of hell, neither mercy, nor iudgement can moue them, or make them to repent. Well, to conclude this point, let men take their courses, runne on in sinne, *walke in the counsell of the wicked, stand in the way of sinners, and sit in the seate of the scornefull:* Let them refuse the counsell and the company of GODS seruants, and when they haue done all that they can, they are but cursed caitifes; and the time will come that they will curse the day that euer they were borne, and say; Woe worth the time they kept bad company: *Oh what fooles and mad men were wee!* When they shall wish the heauens to fall vppon them, and the rockes to crush them in peeces, for feare of the anger of God. And thus much for the generall description of a wicked man in these words, *The wicked are not so.*

Wised. 5.
Reu. 6. 13.

But

But as the Chaffe which the winde drieth away.

The Prophet *Dauid* hauing shewed the different betwixt the Godly and the wicked by a generall Introduction, *It is not so*, commeth now to set out their estate by a Similitude and Comparison, where hee compares the wicked to *Chaffe*, And it is all one as if hee should say: The wicked and vngodly man is not like a tree well planted and watered, that beares good fruite, and alwaies flourisheth, but like vnto *Chaffe*, which hath no root at all in the earth, no iuice nor sap, but wants all kinde of good fruite and greenenesse, so as it is easily scattered and dispersed with euery blast of winde: Euen soe the wicked are not rooted nor grafted into IESVS CHRIST, and are altogether voyde and destitute of all fruite of good workes, and of all sauing grace, haue no iuice nor sap of goodnesse in them, and in time of

of trouble and temptation, they fall away, yea, euery blast of false doctrine, euery storme of temptation, triall, or persecution, yea the least blast of gods anger, driueth them hither and thither, they know not which way to turne them.

So that in this Similitude or Comparison there are two things to be considered of vs.

First, the matter whereunto the wicked are compared, vnto *Chaffe*.

Secondly, the condition of *Chaffe, which the winde driueth away.*

In the former of these wee are to consider how the wicked resemble *Chaffe*, naturally, and accidently.

Wicked compared to Chaffe, How? 1 Light.

Naturall *Chaffe* is light, and vnprofitable.

First, it is light, containing in it, no solide and weightie matter, but a very slight and frothy substance, subiect to many alterations; euen so the wicked are not solide in their purposes & enterprises, and weighty in their carriage and courses, but as *Chaffe*, light, easily tossed, and blowne away.

It

It may appeare vnto vs, that the wicked are as *Chaffe*, light, because they be light of their words, they haue not their mouth in their heart, like a wise man, but they haue their heart in their mouth, like a foole. Do they promise any thing? their words are as winde, as the prouerb is. Do they vow any thing? they keepe their vowes like those that vowed *Pauls* death. Doe they swere any thing? they are but as bells and bubbles in the water, broken in a moment of time: So that the wicked, in respect of their words, vowes, or oathes, may well be compared to *Chaffe*, light. Eccl. 12. 26

Againe, the wicked may well bee cõpared to *Chaffe*, light; because they are light of their minds, entertaining, and excluding, one while admitting, another while reiecting, infinite purposes and thoughts of heart. Againe, they are light of their bodies, by committing many fornications. Yea, let their vertues bee compared with their vices, it will then appeare, *That they are lighter then vanity it selfe.*

Secondly

Secondly, as the wicked are like *Chaffe*, light, so are they vnprofitable, and that two waies. First, in matters temporall concerning this life, wherein though they haue ability, as they haue for the most part, yet they want will to do good with the same. Secondly, in matters spirituall, wherein though they haue a will, which is a rare thing to bee found in the wicked, yet they want ability.

Vnprofitable.

First, the wicked are as *Chaffe*, vnprofitable in regard of matters temporall: For, *Who doth regard the afflictions of Ioseph?* For either their will is wholy bent vpon Couetousnesse, or Prodigality. This is an euill which the Preacher saw vnder the Sunne, *A man to whom God hath giuen riches, and treasures, & honours, and he wanteth nothing for his soule, of all that he desireth, but God giueth him no power to eate thereof; but a strange man shall eate it vp.* Yea, such is the case of many a man, that where hee locks vp his riches from others with one locke, he lockes them vp from himselfe

Eccle. 6.2.

himselfe with a thousand. Or else they spend them prodigally, like the rich glutton, who fared of the best, & went of the finest, but had nothing to bestow on poore *Lazarus:* whereas indeede they are but Stewards of those things they enioy, and must one day giue an account for them: And if they bee found in the day of their account to haue beene *vnporfitable*, as *Chaffe* is vnprofitable, then must they assuredly expect no other sentence then that which was denounced agaynst that vnprofitable seruant: *Cast that vnprofitable seruant into vtter darkenesse.* Luke.16. Mat 25.30

Secondly, the wicked may bee said to bee as *Chaffe vnprofitable*, in respect of matters spirituall: because though they haue therein a will, yet want they ability, whereby they might benefite others, *For whosoeuer is borne of the flesh is flesh*, and nothing but flesh; How then can a man giue that to another hee hath not himselfe, or speake that to others hee is ignorant of himselfe? Yea if Ih.3.6

this mans father, or mother, wife, or childe, lay a dying, and one short prayer might saue their soules, a wicked man is not able to performe that Christian duty for them: *For hee that turneth away his eare from hearing the Law, euen his prayer shal be abhominable.* So that howsoeuer a wicked man may seeme to pray, or the like, yet by reason hee is vnregenerate, not borne anew, and that they proceed not from faith, and a heart purified from sinne, the LORD doth turne the same vnto sinne vnto him.

Prou.28.9.

So that a wicked man at his best, in matters Temporall or Eternall, hee is as Chaffe, light and vnprofitable.

In that the Spirite of God compares all wicked men to *Chaffe*, we learne, that the estate and condition of wicked men is exceeding vnconstant, vaine, vncertaine, mutable, and changeable, they haue no certaine stay, no sure and settled estate in this world, whether wee consider

Doctr.2. Estate of the wicked exceeding changeable.

consider the matters of Religion. and Gods worship, or the things of the world, we shall see them like vnto Chaffe, vaine, vile, vncertaine and mutable.

First, in matters of Religion, for the worshippe and seruice of GOD, how vaine and mutable the wicked are, the example of *Iudas* doth demonstrate, who being chosen to be one of the twelue, fell away afterward dangerously and treacherously: the like may be said of *Demas*, who made a grorious florish for the time, and yet afterwardes hee fell in loue with the world: And the like may bee said of *Hymeneus*, *Phyletus*, and *Alexander*, who were counted famous, and esteemed as pillars of the Church; yet they fell to renounce euerlasting saluation: To this purpose dooth Saint *Iohn* describe the estate of the Backe-sliders in his time; *They went out from vs, but they were not of vs: for if they had beene of vs, they would haue continued with vs:* Heerevnto commeth that Parable

Math.27.

1.Tim.1.20

2.Tim.2.17

1.Ioh.2.19

propounded by our Sauiour Christ,
Mat.21.28 *A certayne man had two Sonnes, and came to the eldest and sayd; Sonne, goe and worke to day in my vine-yard: But hee answered and said, I will not: yet afterwards hee repented himselfe, and went: then came he to the second, and said likewise: And hee answered, and said, I will Sir, and went not:* He seemed forward, but hung backe; He promised much, but performed nothing at all. The like may bee said
Mat.19.16 Luke.8. Luke.16. of the Rich man which came to our Sauiour Christ and said; *Good Maister, what good thing shall I doe, that I may haue eternall life*: yet when hee was tried, hee went away sorrowfull.

Againe, for their worldly estate, all their felicity and great pompe, is but a dreame, it is but as chaffe, the least blast of GODS wrath will ouerthrow all their happinesse and prosperity; which at the best, is most vncertaine, and very mutable; looke vpon *Pharaoh, Saul, Achitophel, Absolon, Nebuchadnezzar, Nabal*, and the

the Rich Foole: *Iob* ſetting out the eſtate of the wicked, concludeth thus, *They ſpend their dayes in pleaſures, and ſudainely goe downe to Hell*: and there ſheweth the cauſe, their proſperitie (alas) is not their owne hand, *But the Lord doth make them as ſtubble before the winde, and as chaffe ſhall they be diſperſed*: And *Dauid* ſpeaking of the proſperity of the wicked, ſheweth withall, how ſlippery and vncertaine it is, that in a very moment they bee gone, and like chaffe are ſcattered abroad: ſo that it doth appeare that the ſtate of the wicked men is too too fickle and vncertaine, and is therefore well compared vnto chaffe.

Iob.21.18.

Pſalme.73.

And by this compariſon is ſhewed, that the wicked bee moſt vnlike to the godly, and therefore he compares them not to any tree, no not to a dead and withered tree, but to chaffe.

Firſt, becauſe as the godly man is rooted in Chriſt Ieſus, and receiueth nouriſhment from him, good

iuyce and good sappe, *The wicked are not so*: but void of all iuice and sappe, drie as dust, chaffe.

2 Secondly, whereas the godly man is fruitfull, *The wicked are not soe*, but as *Chaffe*, unfruitfull.

3 Thirdly, whereas the Godly man is permanent; and his estate durable, neyther wind nor weather can shake him, being rooted and grounded in Christ, *The wicked are not so, but as Chaffe*, euen variable as the winde; euery blast of false Doctrine, euery winde of temptation, and euery triall for the Gospells sake will blow them cleane away.

Vse. 1. Let this admonish all wicked men to looke about them: Thine estate is not so good as thou thinkest it is: Although thou bee rich, in honour, and in great preferment, thou seemest all this while to bee like a great Oake, or a tall Cedar tree, but know thou art nothing lesse in the sight of GOD; Thou art like vnto Chaffe, light, vaine, loose, vile, vnprofitable and variable, no firmenesse and constancie

stancie at all in thee: yea, and marke what will follow, and bee the end, vnlesse thou repent and returne vnto God, *Hee will come, whose Fanne is in his hand, and he will gather his Wheate into his Garner; But the Chaffe will he burne with vnquenchable fire, Mat. 3. 12.* Oh that all wicked men would now examine themselues, how they are in the Barne-floors of the LORD IESVS, whether as chaffe or corne, for, a day of winnowing will assuredly approach, wherein the LORD will then gather his good Corne into his garner, but then the Chaffe will hee cast out to bee burned with fire vnquenchable. We must all of vs passe vnder Gods Fanne, great, small, rich, poore, learned, ignorant, Minister and people; and then, if thou shalt bee found to be Chaffe, to the fire thou must forthwith go. And therefore, let all GODS Children take heede that they doe not fashion themselues like vnto the wicked: for, as our ends are most vnlike, euen so our liues must bee vnlike; they

liue in sinne after the fashion of the world; We must frame our liues after the Word.

Secondly, let all Gods children learne to iudge aright of the estate of all wicked men; they flourish indeede in the world, and who but they free from trouble, full of prosperity, whereas the Godly man is troubled and afflicted; yea, often in great misery and disgrace of the world: and this is the thing that often-times doth trouble the Godlie. But if wee will iudge of them, not by the eye of the body, but of the soule, according to GODS word, wee shall see wee shall haue no great cause to wonder at them, much lesse to bee grieued for them: Alas, poore soules, when they bee at the best, they bee but as chaffe, vaine, light, vile, and vnconstant: *I saw (saith Dauid) the vngodly spreading himselfe like a greene Bay tree, so I looked on him and passed by him, and loe he was gone, I sought him, but he could no where be found.*

Vse. 2.

Psalme. 37

Hither-

¶ Hitherto hath it appeared what chaffe is, and that the wicked are like the chaffe naturally considered: Now in a word wee are to consider how the wicked resemble Chaffe accidentally, and that two wayes.

How the wicked resemble Chaffe accidentally.

First, Chaffe is preserued for a time, while it is in the field, with the good corne, lest both of them should perish together. This appeareth in the gospell to be the care which God had, not to suffer the Tares to bee plucked vp, for a time, lest they should plucke vp the good Wheate with them: Euen so, the wicked are spared for a time for the godlies sake, which otherwise could not liue: Euen as the Tares amongest the Wheate were spared for the Wheats sake

Mat. 13. 29

And surely this might admonish all wicked and vngodly sinners to repent, and (in time) to turne vnto GOD, and to esteeme better of the company of GODS faithfull Seruants, and righteous Children heere

heere in this word to make much of them, for they fare the better for them euery day they rise, they enioy all they haue for their sakes, else GOD would soone make an end of them vpon earth. If *Noah* and his Family were in the Arke, the floud would soone drownd the rest: If *Lot* were out of Sodome, it would soone raine downe fire and brimstone from Heauen vpon the wicked Sodomites. And therefore GODS Children may well bee compared to a peece of corke cast into the sea full of nailes, which beares vp the nailes which otherwise would sinke to the bottome one by one; euen so are the wicked preserued for a time for the Godlies. sake.

But if they will still proceede to hate them aboue all things in the world; well, the time will come, when they shall thinke it the greatest misery in the world, to bee seuered and sundred from the company and society of the Godly. But of this hereafter.

The

The other condition of Chaffe accidentally considered, is the sifting or the separating the same from the good corne, which shall bee in the harueſt of Gods generall Iudgement. For their bee but two sorts of men, namely, the sheepe and the goates, the good and the bad, the elect and the reprobate; and these doe liue together heere, euen as the Tares amongst the good Wheate. But in the Harueſt of Gods generall iudgment, they are separated, euen as a sheepheard doth diuide his sheepe from his goats. Mat. 13. 30

Thus much for the first part of the similitude, where the wicked are compared to chaffe: Now commeth to bee considered the condition of Chaffe.

Which the winde scatreth away.

BY *Winde* (in this place) we are to vnderstand the Iudgements of GOD, which in the Holy Scriptures

Iudgments of GOD how they resemble the winde.

tures is expressed by sundry things; As by Fire, a Sword, Arrows, Sickle, Fanne, &c. And in this place by Windes. *The windes blew vpon the house, &c.*

Math. 3. Math. 7.

Now the iudgements of God do resemble the winde in two things especially. First, it hath the bound from whence it commeth; *viz.* Heauen: Secondly, it hath a bound to which it goeth, *viz.* Earth.

1 *Terminum à quo.*

The first consideration in the which the iudgements of God are compared to the winde, is the place they come from: The winde it commeth from aboue, euen out of the Lords Treasure-house: According to that of the Prophet *Dauid*, *He bringeth the windes out of his treasurie*; So that by what meanes soeuer the iudgments of God are executed vpon vs, or in what kinde soeuer, certainly they come from GOD, as the winde doth.

Psa. 135. 7.

2 *Terminum ad quem.*

The second is the place it commeth vnto, euen the Center of the Earth wee dwell on. Such a one was that

that winde that came and beate vpon the Banquetting-house of *Iobs* children. And what shall I say of the Iudgements of God which came so swiftly, euen as the winde, vpon *Pharaoh*, *Saul*, *Ahab*, *Antiochus*, *Herod*, and the like, whose destructions came suddenly from heauen, as the winde vppon them. And as the winde is inuisible to the eye: euen so come the Iudgements of God vpon the wicked when they are most secure: yea, when the wicked shall say, *Peace*, *Peace*, then shall destruction come vpon them sudainely, as the winde; yea, and as the winde is most violent where it is most oppugned, as by the tallest trees, and the highest hills: So, where the heart of man is lofty, hee is so much the more open to the wind of Gods iudgments: as we may see in *Pharaoh*, *Herod*, *Antiochus*, *&c.*

Iob. 1. 19.

Now, in that the Prophet hath compared the wicked to chaffe, and the Iudgements of GOD to the Winde: Wee learne from hence, the irre-

Doct. 3. The destruction of the wicked is vnreuocable.

irreuocableneſſe of the deſtruction of the wicked: Alas, what is Chaffe to ſtand againſt the winde? and what is fleſh and bloud to reſiſt the Almighty? This the Prophet *Dauid* ſhewes moſt excellently, who ſpeaking of the enemyes of Chriſt Ieſus, and of the certainety of their deſtruction, ſaith: *Thou ſhalt bruiſe them with a rod of iron.* Alas, what is an earthen Pitcher before a Barre of yron? a head of Glaſſe, againſt a head of Braſſe? How did the winde of Gods iudgements perſue *Caine*, when he had ſlaine his innocent Brother? *Pharaoh* ſeemed a mighty man, yet hee prooued but Chaffe when the wind of Gods iudgements did blow vpon him. *Herod* thought himſelfe to be ſome pettie God, at what time hee made his Oration to the people; but hee was leſſe then man when the wind came, euen the Iudgments of GOD, *That hee was eaten vp of wormes.*

Psalm.2.9. Gen.4.11. Exo.14.28 Acts.12.23 2.Theſ.6.7 Pſ.136.15.

Hence we learne, that the power of GOD is infinite and abſolute; all

Vſe.1.

all power is of God: *Hee doth bring downe the mighty from their seate.* Yea he hath all creatures at a becke, and at a call, to humble man; yea, and the least of all creatures, when it is armed and sent of God, is sufficient to destroy the wicked, as Frogges, Lice, Flies, and the like creatures did *Pharaoh* and the Egyptians; and as the Palmer-worme and the like kind of the Caterpillers did the men of *Iuda* and *Israel*: and therefore this must needes bee a terrour vnto the wicked, who are no stronger then the chaffe to resist the wind of Gods iudgement. This may teach them humility, and pull downe the haughtines of their hearts, when they shall heare the irreuocablenesse of their destruction.

Exod. 10

Ioel. 1. 3. 4.

Secondly, seeing the destruction of the wicked are irreuocable, and that the iudgements of GOD come suddenly: wee are taught heere, that it is our duety to awake out of sinne, and to bee watchfull euer our owne soules. We must not sleepe in sinne, neither

Vse. 2.

neither giue your ſelues to ſecurity, but be carefull and circumſpect, that wee be not ſuddenly ouertaken. This is that charge which our Sauiour gi-
Math.24. ueth: *watch therefore, for you know neither the day nor houre in the which the Sonne of Man will come.* The Iudgements of God are threatned to come vpon thee ſuddenly, as the Winde: thou knowſt not whether thou ſhalt haue an houre, or a moment of time giuen thee to repent, thou mayſt bee ſmitten with ſudden death: When thou rieſt out of thy bedde, thou knowſt not whether thou ſhalt lye downe againe; When thou lyeſt downe vpon thy bed, thou knoweſt not what may happen vnto thee ere it
Prou.27.1. be day. *Boaſt not of to morrow, for thou knowſt not what a day may bring forth.* And therefore while it is to day let vs repent, and labour to bee reconciled to God in Chriſt, that when his iudgments ſhall come as the winde ſuddenly, the deſtroyer may paſſe ouer vs, and wee remaine ſafe vnder the ſhadow of the Almighty.

Hithe r

Hitherto hath the Prophet described the woefull estate and condition of the wicked here in this life. Now in the next verse, by way of Prophesie, or threatning, he sets out their estate and condition in the Life to come.

V. The

The first Psalme.

VERSE. V.

Therefore the wicked shal not be able to stand in the Iudgement, nor Sinners in the Assembly of the Righteous.

The description of a wicked man in the life to come.

HEere the Prophet describes the wicked and vngodly man by his seatefull end, and that which shall befall him hereafter. And that he draweth into two phrases of speech. First, *They shall not stand in iudgment.* Secondly, *They shall not bee associates with the Iust.* So that we see, that howsoeuer now the wicked beare it out, and

and seeme to be the onely men in the world, yet in that great day of the Lord, when wee must all appeare before his Barre, that will iudge iustly without respect of persons; then these wretched men shall not bee able to stand, that is, to indure the sentence of the Iudge, and his angry countenance, but shall receiue the fearefull doome of eternall death, *Depart from mee yee cursed.*

Well then, by this we learne that there shall bee a iudgement, wherein men must stand to appeare before God, to giue account of their worke; and this we acknowledge in that Article of our Faith when wee say, *Wee beleeue that he shall come to iudge both the quick & the dead. Behold* (saith the Lord) *the day commeth that shal burne as an Ouen. And all the proud, and all the wicked shall be Stubble: and the day that commeth shal burne them vp* And our Sauiot alluding to that day saith. *Then will I say to them on my left hand &c.* Againe, *He hath appointed a day in the which he will iudge the world in*

Doct. 1. The certainty of the day of iudgement proued.

Mal. 4. 1.

Mat. 25. 41
Acts. 17. 31
2. Cor. 5. 10
2. Thess. 1. 7. 8. 9.
Reu. 20. 12.
1. Pet 3. 3.

righteousnesse. Now if there were no places in the Scriptures but this Text, it might suffice to proue that there shall bee a day of Iudgement.

But besides these Testimonies, there bee certaine reasons that proue the same, taken from the Nature of God and his principall Attributes, his mercy and Iustice: which wee must needs confesse, he is most true in both, hee is most merciful, and most iust.

And therefore hauing promised it shall goe well with his Children that they shall be happy and blessed, and that the wicked shall be miserable and cursed: In these two respects it must needs bee, that there must bee a day of Iudgement. For in this world, who endure more misery, griefe and wrong then Gods Children? who are contemned, mocked, misused, and by all meanes abused by wicked men. They are in want, sicknesse, persecution, in pouerty, and a thousand miseries besides. But the

Luke. 16.

the wicked flourish, liue in wealth, and ease, and all things that heart can wish. Now then, seeing this is the estate of Gods children in this world, full of troubles and miseries, and the wicked liue at ease, according to their lusts: it must needs follow that there must bee a day of Iudgement; when God shall shew his mercy in blessing and crowning the vertues of his children: and likewise in executing Iustice vpon the wicked and vngodly.

O that men and women could often thinke of the time of the last Iudgement! Oh that wee could bestow that time which we bestow vpon our pleasures, and foolish sports, to meditate on this day! O that men would bestow that time which they bestow on vnprofitable, if not sinfull exercises: as carding, dicing, decking and painting these carkases of theirs! Oh (I say) happy were wee if wee could bestow this time in thinking of this Iudgement: what shall then become of vs for euermore? *Vse. 1.*

There is no man so wretched and desperate, but he can wish with *Balaam: Oh that I might die the death of the righteous, and that my last end might be like one of theirs!* Labour now then in time to become a new creature, walke with God in obedience, labour for sanctification: and this will cause thee to stand out in this iudgement.

Now that the wicked *shal not stand in the iudgement*, some may heere object and say, This is that which wee desire, that wee may not appeare before the face of that angry Iudge, whose presence is so intollerable.

But alas, this is not all: for then the wicked might seeme to be blessed, if they might heere delight in sin, and drinke downe iniquitie like water, and neuer bee called to account for the same. Therefore the wicked shall appeare in iudgement; and yet not any whit contrary to this Text, which saith, *The wicked shal not stand in iudgement*, and that in these foure respects.

In foure respects the wicked must appeare in Iudgment.

First,

First, in regard of their appearance there, *The Lord will enter into iudgement with all flesh*: if with all flesh, then chiefly with such kinde of flesh as are *species* of that *genus*, So flesh, as that they are nothing but flesh, that haue not the seed of the Spirit remaining in them. Ier.35.21.

Secondly, they must arise and appeare in this iudgement, in respect of the sinners arraignment at *Gods* iudgment barre For wee must not onely appeare in iudgement, but *before the iudgement seate of Christ*. 2.Cor.5.10

Thirdly, they must arise and appeare in this iudgement to be iudged: for god wil bring *euery work of theirs into iudgement, whether they bee good or euill.* Eccl.12.14

Fourthly, and lastly, they must arise and stand in this iudgement, to heare the sentence of the Iudge of heauen and earth passe against them, *Depart from me ye cursed, into everlasting fire prepared for the Diuill and his Angels*: A thundring Sentence indeed, able (if it were possible) to Mat.25.41

wound to death the harts of the wicked, but they shall after death neuer die. Yea euery word of the sentence seemes to be most feareful & terible.

First, what they shall do; *Depart.*

Secondly, how they shall depart; *Cursed.*

Thirdly, from whom; *From mee.*

Fourthly, whether; *Into fire.*

Fifthly, into what fire; *Euerlasting fire.*

Sixtly, by what right, *prepared.*

Seuenthly, with what company; *The Deuill and his Angels.*

Hitherto, and thus farr, the wicked must arise, and stand in Iudgement; but after this sentence is once giuen, they shall neuer rise vp to appeare in iudgement any more. But where it is said, *They shall not stand in Iudgement*: This is meant onely in respect of Gods fauour: For this is proper onely to the Godly, thus to stand in iudgement, who are bold in respect of Iesus Christ their elder Brother: in whose righteousnesse they appeare.

Oh

Oh that all men would consider this, high, low; rich, poore; noble and simple; *That no wicked man shall stand in iudgment*, but shall heare the fearefull sentence of eternall vengeance, *Depart from mee yee cursed.* Oh how ready are men to put from them this day of reckoning! They seeme to haue made a league with Death, and to bee at an agreement with the Graue. But the Lord will disanull this their agreement, and the time will come when these wicked wretches will bee glad to put their heads in an awger hole, when they shall cry vnto the rockes and hils to fall vpon them to hide them, and to couer them from the wrath of God, the angry Iudge, whom they are not able to endure. Who would buy gold at such a rate, or pleasures so deere, to loose his soule in hell fire for euer, for the pleasures of sinne for a season heere?

Vse.1.

Esa.28.15.

Secondly, we are taught here, that as all wicked and vngodly men bee wretched and miserable in their life:

Vse.2.

So

So at the day of Iudgement their eſtate is much more fearefull: for it is ſaid heere, *They ſhall not ſtand in iudgment*, but ſhall quake and tremble, as not being able to endure the angry countenance of the Iudge: For now they ſhal ſee the books brought forth, and their ſinnes laid open. O good Lord! what ſhall vngodly men do then? which way ſhall they turne them? when they ſhall ſee the Iudge ſtand aboue them with a naked ſword to cut them off: and the deuils ready to execute GODS eternall Iudgements on them: poore ſoules, what ſhall become of them? How can they *ſtand*? How can they endure it? And yet they muſt vndergo it, and endure it.

Reu. 20. 14

But more then this, they muſt receiue that fearefull ſentence of eternall vengeance, *Depart ye curſed, &c.* So as now they muſt remaine in perpetuall priſon, in the darke dungion of hell for euer, where the paines are end'eſſe, eaſleſſe, and remedileſſe: They ſhall haue no eaſe, no not one drop

drop of water to coole their tongue: And this word, euerlaſting Torment, doth euen kill the heart of the damned: for if a man in hell torments might lie in torments ſo many thouſand yeares as bee Starres in the firmament, or ſand on the Sea ſhore: it were ſome comfort to a damned ſoule, that once there might bee an end thereof. But alas, when he hath ſuffered torments ſo many yeares, the number to ſuffer ſtill will euer remaine infinite. God giue vs grace that we may become righteous, that ſo we may *ſtand in iudgement.*

Eſa.30.30.

The ſecond part of the miſery of a wicked man in the life to come, is: *He ſhall not ſtand in the aſſembly of the iuſt.*

IN theſe words is noted out vnto vs a ſecond branch of the iudgement af the wicked in the life to come: That they ſhall be ſeuered and ſecluded from the company of the Iuſt.

Heauen

Heauen is called the *New Ierusalem*, wherein enters no vncleane thinge; onely this is the place where the iust do abide: Heere are all the holy Patriarkes, *Abraham*, *Isaac*, and *Iacob*; heere are the Apostles, heere are the holy Martyrs, and constant witnesses of CHRISTS truth; heere are all the Saints that sleepe in Christ, heere they rest and sing continually, *Praise, honour, and glory vnto him that sitteth vpon the Throne:* heere they enioy the presence of God, and see his face continually. Now to bee depriued of this place, and to be seuered from this company, it is misery with a witnesse: And this is that misery heere pointed out in this second place, *They shall not stand in the Assembly of the Iust.*

The Church is to bee vnderstood two wayes, *Militant* and *Tryumphant*, and from both of these the wicked are excluded: for howsoeuer the wicked liue amongest the Godly, as Tares amongst the good Wheate, as *Cain*, and *Esau*, and *Iudas*,

dai did amongst the Godly, yet they were not of the Godly; *They went out from vs beeause they were not of vs:* But this is not directly intended in this place; but of the Church *Tryumphant* in the Kingdome of heauen, where the Godly enioy Iesus Christ, *In whose presence is the fulnesse of ioy: and at whose right hand is pleasure for euermore:* heere the wicked *shall not stand in this Assembly:* For if *Moses* might not stand vpon the Holy ground, before hee had put off his shooes: Oh how much lesse shall sinfull wretches stand in the presence of the euer-liuing God, haning on the shooes of their sinfull affection! Yea it is now most iust with God, that such should bee shut from Heauen, the *Church Triumphant*, seeing they neuer warred in the *Church Militant*.

Psal. 16. 12

Exod. 3

Neither

Neither the sinners in the Assemly of the Iust.

Doctr. 2. All Mankinde diuided into two ranks.

HEere then we learne, that there are two sorts of men in the world, *Good & Bad, Sheep & Goates, Elect* and *Reprobate:* and heere in this world they liue together, but after death in the last iudgement, there shall bee two places appointed for them; one on the right hand, another on the left; one in honour, the other in shame; one in ioy and comfort, the other in feare and horrour. And as wicked men in this life could neuer abide the company and society of the Godly, but did mocke and scoffe at them, and shun their company as much as they could: so in the great day of account, in that great and generall separation, *The sinners shall not appeare in the Assembly of the Righteous*, but shall bee seuered and sundred by the great Sheepeheard of the sheepe, the Iudge of the whole world.

Mat. 25. 34

Now

Now that wicked men shun and auoid the company of the godly, and do desire and seeke the company of the wicked, it is plaine by experience, and therefore it is iust with God that at the last day they should bee seuered and secluded their company: and as they loued and delighted in the company of wicked men, and such as haue no feare of God before their eyes, so now they shall haue their belly full of their company. How did *Cain* hate *Abell? Pharaoh, Moses* and *Aron? Saul, Dauid?* the Iewes our sauiour Christ? *Elymas* the company of *Paul?* And on the contrary part, how one wicked man doth loue the company of another like himselfe, common experience doth proue it. Psalm. 50.

And heere wicked men be noysome and troublesome to the Godly, as Goats to Sheep, they tread downe their pasture, they trample in their water, and they push them with their hornes: Christs sheep now sustaine sundry wrongs and iniuries, Ezek. 34.

and

and are much annoyed and vexed by those stinking and vnruly Goates: But there will come a *day of separation*, to the horrour of the wicked, and comfort of the Godly.

Mal. 3. 18

Further, in these words we may consider the estate of the *Righteous* at the last iudgement: that is, of the elect of God, such as haue truely repented of their sinnes, by faith, beleeue and imbrace Iesus Christ, and are iustified through his obedience in the sight of GOD; surely their estate shall bee blessed and happy, and so great, that the very wicked shall be ashamed and astonied to behold it. First, *they shall be set on Christs right hand*, which is no small honour and ioy for poore silly soules to bee aduanced to sit on the right hand of *Iesus Christ*, the Son of God, and the great Iudge of the world. Secondly, they shall heare the blessed sentence, *Come yee blessed, &c.* Thirdly, they shall be put in reall possession of eternal *saluatiõ* of the kingdome of *Heauen*, and liue in the blessed presence of

Math. 25.

God

God the Father, Sonne, and holy Ghost, the elect *Angels*, and blessed *Saints*, where there shal be no sorrow, paine, sicknesse, &c. *Blessed are the dead that dye in the Lord, for they rest from their labours:* So then after death they haue a sweet *quietus est*; and a generall discharge and freedome from all enemies of soule and body, from all trouble, paine, and griefe. Whereas the wicked and vngodly shall bee in a cleane contrary estate and condition; for they shall not come into the company of the righteous, nor shall haue no part in that place of their Comfort, Honour, Ioy, and Dignity, but shall be set on CHRISTS left hand, a place of exceeding sorrow, and griefe, shame and confusion, horrour and trembling. Reuel. 21. & 13. 14.

This might admonish all wicked and Vngodly sinners to repent, in time to turne to GOD by true repentance and amendment of their liues, to esteeme better of the Company of GODS faithfull seruants, and righteous Children in *Vse* 1.

this World, and to make much of them. But if they will still proceed to hate them, to set themselues agaynst the godly, to shunne their company, and to hate them aboue all the things in the World: Well, yet remember the time will come that yee shall thinke it the greatest misery in the world, that yee shall bee seuered and sundred from their company, and in so being they shall be seuered and sundred from the company and society of Iesus Christ himselfe, of God the Father, and all the blessed Saints and Angels of God in Heauen: *Then in that day shall the righteous stand in great boldnesse before him that persecuted him, &c.* Thus yee see the madnesse and extreame folly of wicked men, they hate them whom they ought most to loue, and loue them, whom they ought most to dislike.

Wis. 5. 1. 2. 3. 4.

Vse 2. Let men take heede with whom they ioyne themselues in society: Seeing with whom they keepe company in this life, in death they shall partake

partake with them, and after at the laſt iudgement ſhall bee ioyned with them. He that now is familiar, and a Companion of vngodly men, Athieſts, Papiſts, Swearers, Drunkards, Scorners, &c. Certainely in Death hee ſhall bee puniſhed with them, and after death haue his abiding with them for euer. So he that is now a companion with all thoſe that feare God; ſurely, he ſhall haue a part with them in Death, and at the laſt iudgement ſhall bee placed with them in ioy and happineſſe for euermore. It is thought to be a matter of little or no moment what company a man keepes, to liue amongſt Swaggerers, Swearers, Drunkards, Athieſts, Papiſts, &c. But the truth is, it is a fearefull ſigne of a Reprobate; and he that is now a companion with them in their ſinnes, ſhall after death take part with them in their plagues.

Reu. 18.4.

Heb. 11. 25. 26.

The first Psalme.

Verse. VI.

For the LORD *knoweth the way of the righteous; But the way of the vngodly shall perish.*

The secōd generall part of the Psalme.

Hitherto the Prophet hath Described the wonderfull blessed estate of a godly man: As also the searefull and cursed estate of the wicked: Now in this sixt *verse*, which containes in it the second generall part of the Psalme, is layd downe a reason, both of the happinesse of the one, and also of the misery of the other.

The

The godly man is a bleſſed man: why? Becauſe the Lord *Knoweth*, that is; approoueth of the way of a righteous and godly man, hee likes it and directs it, yea takes care of it, and doth bleſſe the way; that is, the life and conuerſation, the actions, ſtudies, and indeauours of the righteous.

Secondly, the wicked are curſed and miſerable, why? Becauſe the LORD doth not thus *Know*, that is, the Lord doth not like, nor allow of the wicked man, hee doth not loue nor approoue of his life nor dealings, but rather diſlikes him and all hee doth; yea, hee hates and abhorres his vile, and abhominable and wicked life: And therefore both hee and his wayes, that is, his ſtudies, labours, and interpriſes, *ſhall periſh*, and come to deſtruction.

In that the Lord is ſayd, *To know the way of the righteous*; that is, to like it, to loue, and to be well pleaſed with it, ſo as hee will direct and bleſſe

Doctr. I. A great comfort to the godly, that God doth approoue of them.

it. Here is matter of exceeding comfort to euery poore childe of GOD, to euery Godly and Righteous seruant of God, that being iustified by faith in Christ Iesus, and sanctified by the Holy Ghost, liue well, and lead a godly and righteous life, that howsoeuer the World contemnes them, scoffes, and scornes them, mockes and mowes at them, reuile and raile vpon them, and esteem them as base and vile; yet here we see that the Lord loues them, and esteemes highly of them, approues them as his, delights in them, to blesse them and prosper them: *touch not mine Anoynted, and do my prophets no harme:* Yea, he that toucheth them, toucheth the apple of Gods eye, and no assaults whatsoeuer shall bee able to iniure them: *For godlines hath the promise of this life, and that which is to come;* and therefore let vs labour to plant Godlinesse in our heart, and store them with the true feare of God, and in so doing, the Lord will be h blesse vs, and our poore indeauours.

2 Cor. 4. 13
Mat. 23. 37
Psalm. 105
Psalme 17.
Ps. 142. 3, 4
Nahu. 2. 7.
1 Tim. 4. 8

This

This may ſerue to reprooue the curſed practiſe of vngodly men: It is wonderfull to ſee how bold they bee to abuſe GODS ſeruants, to mocke them, and to diſgrace them, to ſlander, and reuile them: They thinke them the worſt men that liue in the world, they traduce them and bring them on the Stage, they load them with vile and odious names: Now what doe they elſe then ſet themſelues againſt GOD himſelfe, ſeeing they hate them, whom God loues.

And as this may ſerue for the terrour of the wicked, ſo it ſerues to comfort euery poore childe of God: What though the VVorld hate thee ſo GOD loue thee? Oh remember that the LORD loues and allowes of thee: Now then if GOD approue of thee, what though all men in the world, did refuſe or condemne thee? If the King ſhould grace a man, and honour him, what would this man care for the contempt of a Scullion boy? Well, let this bee a comfort

and incouragement vnto vs, that GOD knowes and allowes of vs. For what were the fauour and approbation of men, if this were wanting.

Obiect. How a mā may know whether Christ approoue of him.

But how shall a man know whether God knoweth him thus with his speciall knowledge or not? *I answere.*

Answ. 1

First, if God know any man for his, by his speciall and effectuall knowledge, then hee begets in him the knowledge of himselfe. As the light of the Sunne falling on our eye, by whose light we behold the Sunne againe. *I know my sheepe* (saith Christ) *and they know me.*

Iohn 10.

2

Secondly, if God thus know any man with his especiall and effectuall knowledge of his, so as hee loues and likes of him, it begets the loue of God in a mans heart: So as God loues him, hee is inflamed to loue God againe; and in loue vnto him is loath to offend him, and most carefull to please him. And therefore if wee would know whether we be thus

1 Ioh. 4. 9.

thus knowne of God, let vs labour to finde our hearts thus inflamed with the loue of him.

Thirdly, whom GOD knoweth thus, hee chuseth to bee his Childe in CHRIST IESVS, delights to blesse him: Now then this workes in the heart of a godly man another work: Namely, to choose GOD to bee his GOD, to set his heart on him, to delight in him, to adore him as his GOD, to loue him, feare him, obey and call vpon him, and to trust in him as his God. 3

Thus you see how a man may know whether GOD know him with this special and effectual knowledge, which is proper to the Elect alone; namely, by these fruites and effects in our hearts: For as wee see, though euery man cannot come to see the Kings Broad Seale, yet can discerne the picture of it in wax, and say, This is the Kings Broad Seale: So though men cannot ascend to Heauen to know the secret Counsell of GOD, yet by these fruites

and

and effects of his knowledge, men may know his will, whether they be his or not.

Well, to conclude: Seeing the Lord thus knowes, and acknowledgeth, yea, loues and likes of the life of a Godly and righteous man: let vs bee incouraged to goe thorough-stitch, and to resolue of this, neuer to be daunted, or discouraged with the hard measure of vngodly men. All our care should be to please God, and to bee approued of him, and therefore so long as hee doth approue of vs, let vs not care what man can doe against vs.

But the way of the wicked shall perish.

Doctr. 2. The Lord hates a wicked mā and all hee doth. Esay 1. 11.

HEere wee learne that the whole life of a wicked man, and whatsoeuer he doth, is abhominable, the LORD hates him, and all he doth. *What haue I to doe with the multitude of*

of your Sacrifices? saith the Lord. And
again, *The sacrifices of the wicked are* Esay 66.3.
abhominable vnto the Lord: now if the
best actions of a wicked man, his Ieremy 8.
Hearing, Reading, Praying, and Re- Prou. 15.8.
ceiuing, be abhominable to the Lord:
how much more their swearing, cur-
sing, banning, prophaning the Sab-
both, drunkennesse, vncleannesse, ly-
ing, stealing, &c. Againe, *without faith* Heb. 11.6.
it is impossible to please God: Now no
wicked man can haue true faith, be-
cause *faith purifies the heart*, and is ne- Acts 15.9.
uer seuered from true repentance and
amendment of life: And therefore the
way of the wicked, seeme it neuer so
goodly and glorious in the world, all
their studies and indeauors shall pe- Pro. 20.17
rish, and come to destruction in the
end. *This is the portion of the wicked* Iob 20 29.
man, and the heritage that he shal haue
from God for his workes.

This shewes the state of most men *Vse.*
to bee miserable and vnhappy: For
onely those bee blessed, whose liues
doe please God: Now alas, what de-
light can God haue in the filthy liues
of

of most men, whose whole delight and study is in sin and wickednesse, in al kind of lewdnesse and prophainnesse, haue no care to please GOD, but euen obstinately rebell agaynst him, surely the Lord hates them, and all they do. O wofull condition of such sinful men, that betake themselues thus vnto the *way of sinne*. Not as though they walke therein but for a time, but as such as purpose to tread therein for euer. From this wofull estate, the Lord deliuer vs for his Christs sake. *Amen.*

A Prayer for the Morning.

O LORD, and our most Gracious GOD, wee thy poore vnworthy seruants, according to our bounden duty, are heere assembled together in thy most holy and blessed Name: O LORD, it is thy owne Commandement that wee should call vppon thee in all our necessities, and it is likewise thy promise, that thou wilt heare vs, in assurance whereof, wee are bold now to come vnto thee; acknowledging first of all, that wee are altogether vnworthy of our selues, as of our selues, to request for any fauour or mercy at thy hands; for from our cradles vnto this present, there hath

beene

beene in vs nothing elſe but Apoſtaſie and rebellion; yea Lord, we haue ſo added ſinne vnto ſinne, as if there were no other end why wee were ſent into the world, but to prouoke thee to wrath, and to heape vp a great meaſure of iniquity agaynſt our owne ſoules, at the iudgement day. Our ſinnes of omiſſion, our ſinnes of commiſſion, O Lord, they are many and great, and if thou ſhouldeſt call vs to a reckoning, euen for the leaſt of them, wee are not able to anſwere thy Maieſty for one of a thouſand: Yea Lord, wee confeſſe that it is thy mercy that endureth for euer, and that hath beene the cauſe that wee haue not long agoe taſted of thy iudgements. O Lord be thou merciſull vnto vs ſtill for thy Names ſake, ſeparate our ſinnes as farre from thy preſence, as the Eaſt is from the Weſt: Bury them in the graue of thy Sonne Chriſt, that they may neuer riſe vp againe in this world to accuſe vs, or in the world to come to condemne vs. Teach vs to conſider

what miſerable Creatures wee were of our ſelues, and what a fearefull caſe wee had yet beene in, if thou hadſt left vs to our ſelues, that ſo we beholding thy vnſpeakeable mercy to vs, wee may the better be mooued to loue thee againe. Open the eies of our vnderſtanding, that we may ſee what is good, and what thou requireſt of vs. Subdue the crookednesse of our rebellious Nature, and bring vs vnder the Obedience of Chriſt, and that we may aſſure our ſelues that wee are in Chriſt. Good Lord make vs more and more partakers of thy ſpirituall power, both of the death and life of Chriſt. Let the power of his death mortifie ſinne in vs, crucifying the world vnto vs, and vs vnto the World. And let the power of his Reſurrection ſtirre vs vp vnto newneſſe of life. Teach vs to number our dayes, that wee may apply our hearts vnto Wiſedome: And as thou doeſt adde dayes vnto our life: ſo good God adde repentance and amendment to our dayes,

that

that as wee grow in yeares, so wee may increase in grace, that we may in all things labour to keepe Faith, and a good Conscience in all our thoughts, words, and dealings, as that they may tend vnto thy glory, the good of others, and the comfort of our owne Soules and Consciences in that day when wee shall make our finall accompts vnto thee for the same. And to this end conuert our hearts, subdue our affections, regenerate our mindes, and purifie our Nature, and suffer vs not to bee drowned in the streame of those filthy vices, and sinfull pleasures of this time, wherewith thousands are carried head-long to eternall destruction: But euery day more and more conforme vs vnto the image of thy Sonne, that walking heere along this short race of ours, wee may at last in thy appointed time, attaine to the blessed resurrection of the Just vnto eternall life. And Lord inable vs hereunto, for we are not able of our selues, to thinke any

good

good, much lesse to perfome it: open therefore the eyes of our mindes, that wee may see what is good, put thy good Spirit within vs, giue vs fleshly hearts, and pliable affections; draw our minds from the loue of this present World, teach vs to vse it, as if we vsed it not, that we haue here no continuing City, but to seeke one to come, that so wee may seeke for that Kingdome that cannot bee shaken, but eternall in the Heauens. Lord teach vs to do thy will, knit our hearts vnto thee, that wee may feare thy name, O Lord heare, O Lord forgiue, O Lord consider the complaint that wee make vnto thee, and giue a gracious answere vnto our prayers for the Lords sake. And now O Lord wee thanke thee euen from the bottome of our hearts, for thy inestimable blessings wherewith in Christ Iesus thou hast blessed vs; for our Election before the Foundation of the world, for our Vocation, Iustification, Sanctification and Preseruation; and for that thou hast put in vs a

hope of Glorification in the Life to come. We thanke thee more especially for that thou hast defended vs this night past from all perils & dangers, and hast safely brought vs to the beginning of this day. Now Lord we humbly pray thee, keepe vs, and all that belong vnto vs, this day from all euill that may hurt vs: Set thy feare before our eyes, and let thy Spirit so rule our hearts, that wee may not sin against thee. As for outward things, we submit our selues to thy wise and fatherly prouidence; only we beseech thee to giue vs this day, whatsoeuer thou knowst needfull and behoufull vnto vs; let vs not want those things without which we cannot serue thee; blesse vs in our going out, and our comming in, and grant that whatsoeuer wee shall thinke, speake, or doe, may tend to thy Glory, the good of our brethren, and the comfort of our owne consciences, when wee shall come to make before thee our last accompts. Blesse thy whole Church (O Lord) and build it vp more and

more

more in perfect beauty, disappoynt the hope of the Papists, let them perish, as many as haue euil wil at *Syon:* comfort them that mourne, especially such as mourne for sin: fulfill the desires of all that truly long & sigh after thee. Blesse this our Land in which we liue, make thy glorious Gospel to shine more and more vntill it be perfect day: Lord send it where it is not, and blesse it where it is; that *Babylon* may fal, and neuer rise vp againe; and to this end, strengthen the hand of thine Annoynted seruant, and our dread Soueraigne *Charles*, Lord make him to see and know euery day more and more, what belongs vnto thy glory, what belongs vnto his owne peace and safety; and Lord giue him a heart, that he may duly practise the same. Blesse likewise our gracious Queene *Mary* the Count *Palatine* of *Rhine*, with the Lady *Elizabeth* his wife, and their Princely Issue. Assist with thy spirit and grace, al that are in authority: sanctifie al those that thou imployest in the Ministery. Be mer-

cifull vnto all that wee are bound in duty to pray for, as if we had named them in particular vnto thee. Hasten the comming of Iesus Christ, make vs euer mindefull of our last end, and of the reckoning that one day we are to make vnto thee: And in the meane time, Lord make vs carefull to follow Christ in the Regeneration, during this life, as that with Christ one day wee may haue our portion in the resurrection of the Iust, when this mortall life is ended. These graces, and all other blessings, which thou knoweft to bee needefull for vs, O Lord wee humbly beg and craue at thy hand, in the name, and for the sake alone of Iesus Christ thy deare Sonne, and in that forme of prayer which hee himselfe hath taught vs, saying, *Our Father which art in Heauen, &c.*

A Prayer

A Prayer for the Euening.

O Lord God, by whose gracious prouidence the Night succeedeth the Day, and the Day the Night, we acknowledge thy wonderfull power therein: forasmuch as day vnto day vttereth thy goodnes, and night vnto night teacheth knowledge: O Lord amongst other thy mercies, with which thou doest euen follow vs (most rebellious Wretches) wee must needes acknowledge that this is not the least, that wee haue this liberty to come into thy presence, O Lord wee come not now to excuse our selues, but to accuse our selues; yea, and to acknowledge, that we are worthy of all those iudgements, which thy iustice might most iustly inflict vpon vs, our sinnes they make

vs seeme vile in our eyes, how much more loathsome in thy sight? O Lord we must needs confesse that we are so farre vnworthy to bee called thy sonnes, as that we are not worthy to bee reckoned amongst thy seruants; yea, were it not that thou art a GOD of mercy, and that thy mercy were ouer all thy workes, and doth extend it selfe euen vnto poore sinners, we should vtterly be discouraged in comming vnto thee, considering that our whole life hath beene but a life of sinne, and that we haue drunke downe iniquity as it were water, euer powring in, but neuer powring out our filthinesse. O Lord teach vs to value this mercy of thine aright, that thou hast spared vs so long, and giuen vs so large a time of repentance; that thou hast not preuented vs with Death in the time of our ignorance, and hardnes of heart, as many haue beene before vs: O Lord it is thy mercy, not our worthinesse. Thus hast thou shewed thy selfe to be a God of mercy, one that

delight-

delighteth in the prosperity of thy seruants. Now Lord we humbly intreat thee that thou wouldst pardon and forgiue vs all our sins and offences, bathe them in the blood of thy Sonne, naile them to his Crosse, bind them in a bundle, and throw them downe into the bottome of the Sea, that they may neuer rise vp against vs, either in this world to accuse vs, or in the World to come to condemne vs. O Lord wee are heartily sorry that wee haue abused thy blessings, prophaned thy Sabaoths, despised thy Word, and quenched thy Spirit: For these and the like (blessed Father) we condemne our selues, doe not thou therefore marke them; nor deale not with vs, as we haue deserued, but teach vs to rise vp against our sinnes, that our Warre with them, may assure vs that wee haue peace with thee: O Lord, we abhorre our selues, for to vs belongs nothing but shame and confusion of face for euer; and we do humbly intreat thee to looke vpon vs in thy Sonne Christ

Iesus, O let the chastisement of our peace bee vppon him, and heale vs through his stripes: Lord let vs euer remember our latter end, and the straight reckoning that we must render vnto thee one day; and in health and prosperity, to thinke of a time of sicknesse and aduersity: and especially good Lord, deliuer vs in the houre of temptation, that when Sathan his assaults shall be greatest, as his policy is when wee are weakest, and least able to resist him, that thy power may then appeare in our weaknesse, that these thing may not ouertake vs as a snare, but that with the wise Virgins, wee may in some sort bee prepared for the comming of Christ Iesus, the sweete Bridegroome of our soules: And to that end we may haue comfort both now and at that time, goe forward wee humbly pray thee, with the worke of our new birth, that thou hast begun in vs, and neuer take away thy hand vntill such time as thou hast made an end of it. And now O Lord

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hauing in the first place sought thy Kingdome, and the righteousnesse thereof: Giue vs leaue in the next place to seeke thy fauour in outward things. First, according to our duty, we giue thee harty thanks and praise for that thou hast this day preserued vs from all euill and danger: Wee humbly pray thee take care ouer vs this night, and defend vs from that roaring Lyon, who night and day goeth about, seeking whom hee may deuoure: Take thou vs this night into thy blessed tuition: we know that thou dost neither slumber nor sleepe; keepe vs euen in our sleepe from being vnmindfull of thee, that whensoeuer thou shalt call for vs by the generall alarum of thy iudgement, whether at Mid-night, at Cocke-crowing, or at the dawning of the day, wee may be found ready to accompany the Bridegroome into the Marriage-chamber. And to this end Lord sanctifie our sleepe vnto vs, that by it wee may bee the better enabled to performe the duties of the

next

next day; and Night and day being guided by thee, they may fit vs and prepare vs for that day of thine, that shall neuer giue place to night. And we beseech thee O Lord, to be mercifull likewise to thy whole Church, heare the cries of thine elect; heare the mourning of all such as mourne in *Syon*, let the cries of thy children cry downe the tryes of the sinnes of this Land; and be reconciled vnto vs O Lord our God in the multitude of thy mercies, that so thou maist continue still a mercifull God vnto this Land, the Vineyard which thy owne right hand hath planted. Preserue our most gracious King *Charles*, blesse & prosper Queene *Mary*, Princely Palsgraue of *Rhine*, with the vertuous Lady *Elizabeth* his Wife, and their Royall issue; and as thou hast Crowned them with Worldly honour vppon earth, so direct them vnto that more glorious Crowne in Heauen. Blesse the Nobility and Magistracy of this Land. Prosper the VVorke of thy Gospell in the

the hands of thy Ministers. And good Lord giue vs all grace to bee one of those wise Virgines, that our hearts may be prepared like a lampe furnished with *Faith* and *good works*, like *Oyle*, to meete the LORD IESVS CHRIST the Bridegrome of our soules, there to see the felicity of thy Chosen, and to reioyce with the ioy of thy people: To whom with thee O Father, and thy blessed Spirit, be all Honor, Glory, Might, Maiesty and Dominion, henceforth for euer.

Amen.

FINIS.

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